# The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 12.—WHOLE NUMBER 1052.

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## Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

| | | |
|---|---|---|
| In TRINITY CHURCH, . . . . . . | At 9 A. M. | and 3 P. M |
| · ST. LUKE'S CHURCH, | 8 " | " 5 " |
| " CHURCH OF THE ANNUNCIATION, | 8 " | |
| " CHURCH OF THE HOLY COMMUNION | 9 " | " 6 " |
| And on Wednesdays and Fridays, *Evening* Prayers with Lecture at ½ past 7. | | |
| " EMMANUEL CHURCH, . . . | 9 A. M. | and on Fridays and Holy Days, . . . 5 P. M: |
| " CHURCH OF THE HOLY APOSTLES, . . | 9 " | |
| CHURCH OF THE TRANSFIGURATION, | ¼ of 9 " | " 5¼ " |
| And, on Saints' Days, a Lecture after Evening Prayer. | | |
| · GRACE CHURCH BROOKLYN HEIGHTS, | 9 " | 5 " |

## Calendar for May.

18. Fourth Sunday after Easter.
25. Fifth Sunday after Easter.
26. } 
27. } Rogation Days.
28. }
29. ASCENSION DAY. (Proper Psalms.)

JUNE.

1st Sunday after Ascension.
8. WHITSUNDAY—Proper Psalms.
9. Monday in Whitsun-week.
10. Tuesday in Whitsun-week.
11. St. Barnabas. Ember Day.
13. }
14. } Ember Days
15. TRINITY Sunday.
22. First Sunday after Trinity.
24. Nativity of St. John Baptist.
29. Second Sunday after Trinity. St. Peter.

## Poetry.

For the Churchman.

### Easter Day, 1851.

> "Methinks your wisdom guides amiss
> To seek on earth a Christian's bliss
> We watch no more the lifeless stone,
> Our only Lord is risen and gone." KEBLE.

It is glorious Easter morning, but no radiant sun we see,
It is blessed Easter morning, bright flower buds, where are ye?
It is happy Easter morning, but snow and sleet and rain
Are all the Easter coronals, Spring bringeth in her train.

Hath nature prov'd cold hearted, or recreant to His Word,
That she refuseth honor to grace her risen Lord?
Or has our Lord in sorrow from His children turn'd away,
And sent instead of sunshine, a storm on Easter Day?

Nature is still obedient, our Lord long suffering still,
And waiteth, ever waiteth, His purpose to fulfil;
This cold and tearful Easter reflects the Church below—
She lonely sits, and mourneth, ungraced by goodly show.

Instead of flowers and sunshine, and crowded aisles to-day
Of joyful hearts, that gladly their Easter homage pay,
The snow and gloomy weather shall keep the world at home;
They choose for God's dear presence, His cold forsaken tomb.

But tho' the storm be raging, tho' the Church be now defiled,
Tho' the bursting blossom wither, man revel in his pride,
Think ye no beauteous summer, its pleasant fruits will bring,
Think ye no martyr glory shall from this trial spring?

Then let us still be joyful, tho' snow, and sleet, and rain
Be all the Easter coronals Spring bringeth in her train.
Then let us still be joyful, let heaven and earth still sing,
Hosannah, and Hosannah, our risen Lord is King!
Hosannah, and Hosannah, what tho' all foes assail,
Fear not, O weeping Mother, Christ Jesus shall prevail!

K. M. F.

## Selected Matter.

[From Bishop Hopkin's Sermon.]

### "The Divine Law for the Support of the Ministry."

[Concluded.]

4. But now, my brethren, I have to ask the serious question, To what extent this essential obligation should be carried? How are your ministers to live? In reasonable comfort, with the means to bring up their children in respectability, and give them a fair education; and, if it should please Divine Providence to remove the husband and the father, with the assurance to the widow and the orphan that they shall not be plunged into suffering and want, nor exposed to the inevitable temptations which attend a state of destitution? Or is it rather the will of God that His clergy shall now live in a constant struggle with poverty, in trouble and in debt, with an income far less than that of many an unmarried clerk in a merchant's counting-house, and with the prospect of penury and wretchedness for their family, after their day of labor shall have closed? On this question, no man of ordinary reflection can have the smallest doubt, if he considers the provision made for the priests and Levites of ancient Israel, to which the text refers, or the reason and justice of the claim in itself, or the certain consequences of refusing to sustain it.

We have already seen that, under the divine system of the chosen people, there was about one Levite for every twenty-seven of the other Israelites; that these were subject to a fixed tithe of their yearly income for the support of religion, besides many other stated offerings; and that forty-eight cities were allotted to the priests and Levites, together with their surrounding fields, as a permanent residence for life.

Now look, I pray you, at the comparison which the Church presents, throughout your own diocese of Massachusetts, on the supposition that it exhibits a fair average of the general state of this important matter. Taking for our guide the statistics published in our last Journal, it appears that we have throughout the United States, 1580 Clergymen. Of these, however, there are about 82 Professors and Teachers of schools, and about 240 others, who are without any parochial charge, which being substracted, would leave only 1258 to be supported by the members of their respective parishes. The whole number of our Communicants may be stated at 92,000, and if we assume the proportion of familes to communicants, as we find them set down in the only diocese which is fully reported on that point,* we shall have an average of 62 heads of families to maintain each minister; thus showing that *sixty-two men* are now called upon for only the same expenses which twenty-seven men—considerably less than one half—were required to furnish in ancient Israel!

But this general average of the whole Church does not give a true statement for Massachusetts. For I find that you have 80 clergymen reported as belonging to the Diocese, of whom 18 are set down as not having any parochial cure, besides three chaplains who derive their maintenance from another quarter. These being deducted would leave to each parish priest about 83 communicants on an average, and 74 heads of families to contribute to his support, lacking only seven to be *three times* as many as were required for the same purpose, amongst the chosen people!

And I have yet to claim a second item in the comparison, of no small importance to the true result. For the priests and Levites of ancient Israel were assured of their support for life, under all circumstances. Whereas our ministers are liable to be dismissed, or—what is the same thing substantially—compelled to resign by the withdrawal of their support, for the merest trifles; besides the serious hardship, that most of them are certain to be cast aside whenever their health fails, or they become superannuated. In this respect, the advantage secured to the priesthood by the Mosaic lay was almost beyond estimation.

And when we look at the liberal allotment of their cities, their houses and their glebes, in which they were all assured of a comfortable home for themselves and their families, and then survey the condition of our clergy, what shall we say? Where is there any correspondent provision amongst us? And what do our people offer as a fair equivalent?

With respect to the reasonableness and justice of the claim which the ministry have upon you, my brethren, I beseech you to consider it maturely. You expect them to be men of collegiate education, or at least, of such as may be deemed of equal value. You require them, in addition, to give three years to preparatory study. You exact from them a display of fair talents, sufficient for the writing and delivery of a long succession of respectable and instructive sermons. And then they must be ready to abjure the profits, the pleasures and honors of the world, for the sake of your immortal interests—to be at your call and that of your families, by day and by night, as you may desire—to perform for you the most interesting offices, baptizing your children, catechizing and preparing them for confirmation, administering the sacrament in sickness as well as in health, preaching and lecturing in public and in private, visiting the poor, comforting the sorrowful, burying the dead, consoling the bereaved survivors, and bearing an active part in every work of education and benevolence, in their immediate neighborhood. And for all this devotion to the best interests of humanity—for the fulfilment of duties without which you could neither be safe nor secure in person or in property, and society itself could hardly hang together—(to say nothing of the inestimable hopes of the world to come)—I ask your own judgment to decide whether it is reasonable or right that your clergy should receive, for the most part, a stinted and penurious supply, too often bestowed as if it were a favor, and not seldom altogether disproportioned to their necessities and to your ability? But alas! there are few unhappily who can see the justice of the obligation laid upon them by the precepts of that Almighty Saviour, whose messengers they are defrauding of their due; and still fewer pause to reflect that the consequences of such a course, in the end, must be to discourage thousands from entering the sacred office, and thus to keep back multitudes from all access to the blessings of the Gospel.

I need hardly say that this imperfect sketch of unfairness towards the ministry is not drawn from the experience of large and wealthy city churches, where the provision is ample, and where the eminent individuals who are selected for their pastors are prized for their superior talents, far more, I fear, than for their high vocation as the ambassadors of Christ. But these compose a small minority, and I have considered it my duty rather to describe the condition of the mass, whose just complaints I have often heard, and most deeply lamented. And yet I am far from believing that the wrong done in this important matter is intentional. Nor do I suppose that any intelligent mind amongst our brethren of the laity would deliberately dissent from the views which I have presented. It is not so much that men think erroneously about the duty, as that they do not think of it all. The clergy in the smaller parishes, which form the vast majority throughout the land, are often mourning and suffering, when they believe that it would be useless, and perhaps even hurtful, to complain publicly; and hence, although the bishops, in their annual progress through the dioceses, are compelled to see and hear a sad amount of heartless and thoughtless indifference towards the temporal comfort of the Ministry, yet the leading laymen in the country churches appear to be profoundly unconscious of their accountability. The reason, doubtless, is, that they take their standard from the conduct of those around them, instead of looking for the rule of duty to the Word of God, or trying to imagine how they would feel, if they were in their pastor's situation. And it is but too likely that many amongst them will never understand the real nature of their stewardship, until that awful day when the Lord shall say unto them: "Inasmuch as ye did it to one of the least of these," not only "my brethren," but my *chosen messengers*, "ye did it unto me."

But of all the trials of the ministerial lot, there is perhaps none more severe than the painful apprehension with which the Clergy are often obliged to anticipate the destitution of their widows and orphan children I rejoice, therefore, that the diocese of Massachusetts has resolved to consecrate a special fund to their support, and gladly bear my own testimony to the wisdom and benevolence of the measure which you have thus adopted. You know full well, however, that the establishment of this Society can only be really beneficial, in proportion to its means. May you, my beloved brethren, understand aright the responsibility and the privilege of filling its treasury, so as to make it an instrument of extensive good. May you be deeply impressed with the unspeakable importance of the ministry, as a class of men set apart, by the express institution of the Most High, for the salvation of the world—feeble in themselves, yet mighty in the hand of their divine Lord, whose Spirit gives the effectual blessing to their labors—weak in themselves, yet the only reliable safeguard, through Christ, of the peace, the order, the comfort, the moral elevation, the spiritual hope and the eternal happiness of the millions that have passed away, the millions that are now passing, and the millions that are still unborn. I am no orator to rouse your feelings by the power of eloquence; and if I were, I would not seek, on such a theme, to go beyond the simple words of soberness and truth. For although it is indeed my desire that you should contribute to this good work with bounteous liberality, yet I would wish you to do it, not on impulse, but on principle.

Give freely, then, my beloved brethren, for His sake, who has freely given you all things.—Deal kindly with the widows and orphans of your departed Clergy. Deal fairly and affectionately with the Clergy who are still spared to labor amongst you. Aid their zealous efforts in your service with faith and prayer, as well as with your substance; and their divine Master, who ordained their ministration for your gain, will deal mercifully and graciously with you, in the hour of death and in the day of judgment.

### The Hospital of the Protestant Episcopal Church, Philadelphia.

REPORT, &c.

The Committee appointed at a meeting held in this place on the 14th of March last, to report the most eligible plan for the establishment of a Hospital in Philadelphia, to be under the auspices of the Protestant Episcopal Church, beg leave to report:

That they have held three meetings, each of which was continued through several hours. At these meetings every important question, that was supposo to bear upon the fundamental principles or practical working of such an institution, has been carefully and patiently considered. The discussions have been of the most searching, yet of the most friendly character; and the committee feel it to be due to the occasion to say, that it has afforded them a most gratifying opportunity of enjoying that unity of spirit in the bond of peace, which is one of the highest of our Christian privileges, and which is not inconsistent, either with freedom, or with diversity of individual opinion. They cherish the fond hope that what has been in this respect the experience of the committee will be the experience of the Church at large in this city and county. Affording an object in which all can take interest, and where no surrender of opinions deemed to be important will be required, the proposed institution will present, it is believed, a new centre round which the affections and energies of our people may gather, and where we shall be able gradually to learn, even better than we have yet learned, how much more numerous are the points in which we agree than those in which we differ. Such a result would, of itself, be a sufficient reward for all the efforts and sacrifices which we may be called to make in founding this noble charity.

In a committee, composed of eleven gentlemen, of various pursuits, who are accustomed to form their own judgments with freedom, it was not to be expected that there should be at first no discrepancies in regard to a subject so important, and in many respects, so novel. Such discrepancies, however, have gradually disappeared altogether, or have greatly diminished after full and frank conference; and the result which the committee now present—though not, of course, in every particular what each and every one of them would have preferred—is still as a whole the subject of their cordial and unanimous approbation They offer it therefore in the confidence that being adopted deliberately, and after much reflection, as the concurrent act of the whole committee, it will commend itself to the approbation of the Church and of this meeting.

The importance of some effort to enlarge the hospital accommodations in Philadelphia for the sick and disabled, and the duty and expediency of connecting such effort with provisions for supplying the inmates and attendants with the instructions and consolations of religion—were both so distinctly and so unanimously affirmed at the former meeting that it would be superfluous for the committee to enlarge on these topics. They may be permitted, however, to express the hope that the principle which has been thus recognized, as applicable to an Infirmary for the sick, will, in the course of time, and at no distant day, be extended to other charities. The Church, in her collective and corporate capacity, owes a debt, not only to the destitute sick, but also to the fatherless, to the widow, to the stranger, and to the vicious who are without friends. Her debt to the widow is likely to be discharged soon, on a scale more extended than hitherto, by the venerable institution known as Christ Church Hospital. To the remainder her debt can be adequately paid, only when in addition to the casual charities of her individual members, she adds the systematic and well-directed efforts of Institutions administered on religious principles, and in such way as to effect with the least means the greatest possible amount of good. Experience teaches that much of the charity which is directed exclusively to the bodies of men contributes in the end to increase the evil it attempts to cure; and a like experience shows that when we would combine with such charity, moral and religious culture, that culture will make a deep and lasting impression on the character and habits in proportion as it is positive and definite, and in proportion also as it embodies much of practical training and discipline. Hence we infer that when we would assist the poor we should strive most of all to raise their tastes and strengthen their feelings of self-reliance while we endeavor to enrich their minds and cheer their hearts with the truths and consolations of the Gospel. To secure that this shall be done steadily and with the utmost permanent effect, requires such unity of counsel and such patient detail in execution, as are not likely to be attained except under the direction of those who bear one Christian name.

There are few duties of our Church more imperative, and none, perhaps, which is at this time more imperfectly discharged, than the duty of *hospitality to the poor*. When persons belonging to our Communion reach our shores from distant lands, and in their ignorance or destitution, ask for our paternal and fostering care, how little systematic provision has this Church yet made for their wants, and how many, in the lack of such care, fall into evil courses or suffer the utmost extremity of physical privation? Or again, when parents who have been bred to our faith, whose hearts' best affections are given to the Church of their fathers—whose prayers and blessings may form that Church's most precious earthly inheritance—when such parents are called to depart this life in poverty, where is the Orphan House, into which their helpless little ones can be adopted and trained with a mother's care in our own holy ways?

Institutions of this kind are needed—not to supersede private beneficence on the part of our pastors and people—but rather to guide and encourage it. Much the largest proportion of cases must always be met by individuals It is for the benefit alike of those who give and of those who receive that it should be so. But associated effort is also requisite. It is requisite, in the first place, to meet emergencies too great or too sudden for the application of private relief. It is requisite, in the second place, in order to afford definite and responsible *channels*, through which their alms can be dispensed who are unable or unwilling to bestow personal attention upon the afflicted. It is requisite, in the third place, that standing and public mementos may thus be afforded of the wants of the destitute, and of the corresponding duty of those whom God has blessed. In rearing an institution for the relief of human misery in any of its forms, the Church holds out a solemn challenge to all her members not to forget the poor. In conducting the same institution, judiciously and efficiently, on religious principles, she supplies to us all an impressive example of the manner in which our private charities ought to be dispensed. She thus provides, also, places where moneys may be deposited that would otherwise never be appropriated to purposes of beneficence, and she secures that, being expended on system by experienced and conscientious persons, these moneys shall contribute to the greatest happiness of the greatest number.

In a letter addressed during the war of the Revolution to the overseer of his estate at Mount Vernon, he who has earned so well the title of Father of his country, thus writes—"Let the hospitality of the house, with respect to the poor, be kept up. Let no one go hungry away. If any of this kind of people should be in want of corn, supply their necessities, provided it does not encourage them in idleness; and I have no objection to your giving my money in charity to the amount of forty or fifty pounds a year when you think it well bestowed. What I mean by having no objection is, that it is my desire that it should be done. You are to consider that neither myself nor wife is now in the way to do these good offices. In all other respects I recommend it to you, and have no doubt of your observing the greatest economy and frugality; as I suppose you know that I do not get a farthing for my services here more than my expenses. It becomes necessary, therefore, for me to be saving at home."

This is language which it might well become the Church of Christ to address to all her members. Where they are not "in the way to do these good offices" in person, there institutions should rise which can act as their almoners, and which shall serve to proclaim to the world that they are not unmindful of their duty to the suffering and afflicted. In every such institution "hospitality to the poor" should be the motto, and industry and frugality, with the fear of God and the faith of Christ, the ruling principles.

The committee will be pardoned these preliminary remarks when it is considered that in the outset of every great undertaking, some principles ought to be defined, and the ends to be sought after, clearly set forth. The committee cannot but indulge the belief that we are now entering on a new era in the charitable labors of the Church in this city and county; and that from the humble foundation which we lay here and now, will ascend in due time a majestic system of charities, which shall embody the pious offerings and give scope for the benevolent activities of many in our own and in coming generations. May that foundation be laid in wisdom and in faith. May it be crowned with the special and rich blessing of the Giver of all good May there be engaged upon it warm hearts and liberal hands. And may such grace, forecast, and energy be vouchsafed that evils shall be averted, dangers and difficulties overcome, and good compassed, which shall redound alike to the Divine Honor and to the comfort and happiness of multitudes of men.

It may be proper to remark here, that in referring to other institutions than the proposed hospital, the views of the committee are wholly prospective. It is not understood that it is the intention to urge these upon the attention of the church earlier or faster than may be justified by wants clearly developed, and by the general sense of the clergy and laity.

With respect to the duty more immediately confided to the committee, they have agreed to recommend several *principles* which ought in their opinion, to be kept in view in founding and organizing a Church Hospital. These principles have been embodied for the sake of convenience in the form of a charter which, if presented to the Judges of the Supreme Court, and approved by them, will secure to the Hospital at once the necessary legal powers.

Some of the more important provisions in this charter, with the reasons which have moved the committee to recommend them, will now be very briefly stated.

*The Name.*—As an Institution intended to dispense the charities, and represent the pious sympathy of our Communion in respect to all the necessitous, but especially in respect to the sick and disabled, no name has seemed to the committee so appropriate and significant as "the *Hospital of the Protestant Episcopal Church in Philadelphia.*"

*Government.*—As the Hospital is to be distinguished by the religious influence which it proposes to apply systematically to all its inmates—both patients and attendants—and as this is to be ever regarded as a primary object, the Committee have thought that its management ought to be entrusted to communicants of our Church, and that not less than one-third of the number ought to be clergymen.

*Constituency.*—As the institution will be dependent mainly, if not entirely, on the freewill offerings of the benevolent; and as, in accepting their contributions, some regard ought to be had to their opinions and wishes, it is thought that none but contributors should have a vote in electing managers. To prevent surprises and unnecessary or ill-considered changes in its administration, it is also recommended that but one-third of the whole Board be elected each year, and that to entitle a person to vote, he shall have contributed at one time, a sum, not less than fifty dollars.

*Patronage and Subscription.*—That those who contribute, whether it be in sums smaller or larger, than that just mentioned, may have privileges corresponding with the amount of their gifts, the Committee would recommend—

1. That annual subscribers of five dollars and upwards shall be entitled during the same year to medicine and attendance for themselves or others whom they may designate, for a time equal to double the amount of their payments, at the printed rate of pay-patients.

Under this privilege, a domestic or laboring person of either sex would become entitled, by paying at the rate of ten cents per week through the year, to be received into the Hospital for the full space of three weeks, or to be attended at their own homes for a still longer period. On the same principle, the Committee would recommend that the contributors of any sum shall possess the privilege of having a patient each year on the books for a time equal to double the annual interest on said contribution, at the printed rates for pay patients.

2. The Committee would also recommend that persons who contribute the sum of one thousand dollars shall be allowed, during life, the privilege of having one patient constantly in the Hospital on their nomination; that contributors of two thousand dollars, with the same privilege, shall have the further privilege of designating to whom it shall descend after their death: that contributors of five thousand dollars shall be entitled to give in perpetuity such name as they shall appoint to a ward: and that contributors of ten thousand dollars, in addition to the privilege of bestowing a name as aforesaid, shall have the further privilege, to descend to their heirs, of having five patients in the Hospital at all times.

*Patients.*—As the Hospital is intended to teach the Catholic character and to dispense the comprehensive charities of our Reformed faith, the Committee have thought that patients temporarily ill, ought to be received without distinction of creed, country, or color; but that in the case of those who are likely to be long or incurably ill, preference should be given to members of the P. E. Church.

*Nursing.*—As it is important to encourage and, as far as possible, to educate the benevolent feelings of Episcopalians, and as their is a great want also in this city and neighborhood of well qualified paid nurses, the Committee would recommend that means be afforded in the Hospital for training nurses; and also that there be employed within its walls, or in attending upon the sick at their houses as far as the welfare of the institution will allow, such pious and intelligent persons of both sexes as may be willing to place their services gratuitously for the whole or a part of the time, at the disposal of the Managers. Some of the best Hospitals in Europe, and of those recently established in this country, some of the most efficient, are supplied with nursing from the unpaid and free-will attendance of pious members of Christ's flock. Examples of this kind may be found at Pittsburg in the Infirmary which has recently been established in connection with the Institution of Protestant Deaconesses, and in St. Joseph's (Roman Catholic) Hospital in this city. It is evident that what is thus done for the department of nursing in Hospitals might be also done for the department of instruction and training in Orphan Houses and Charity Schools.

*Religious Services.*—In an institution founded by churchmen, and to be reared under their auspices and mainly by their efforts and contributions, it has seemed to the Committee that the stated services and regular religious ministrations of the Hospital should be confided, under the directions of the Bishop of the Diocese, to a clergyman of the Protestant Episcopal Church, with the understanding, however, that the private services of other ministers shall not be excluded, when conscientiously sought for by patients.

*Medical Care.*—As the Hospital must owe much of its efficiency to the Medical overseers and their assistants, the Committee have thought that a large discretion ought to be committed to them during their term of office, which should be one year.

In closing their Report, the Committee would express the belief that the time has arrived when a vigorus and united effort should at once be made to found an institution, which shall be worthy of the object proposed, and worthy of the character and resources of our Communion. There are now in the city and county of Philadelphia forty congregations and sixty clergymen of the Protestant Episcopal Church. Should that Church increase hereafter, as it has increased heretofore, twenty years will not have passed before we shall number, within the same limits, more than one hundred and thirty congregations, and more than one hundred and fifty clergymen. Our present number of communicants estimated at six thousand, will have risen to thrice that number. Our Churches freed from debt, and our people characterized by enterprise and crowned with prosperity, will have augmented, almost beyond conception, their ability to honor God with their substance and labors and prayers. The Committee surround themselves in thought with the churchmen of that day, and with all that in the meantime may be done among us for Christ and His Church, and they ask what is needed but united and earnest zeal to make our future and brighter and better than all our past. There is that scattereth and yet increaseth—there is that withholdeth more than is meet and it tendeth to poverty. The liberality which has distinguished many of our members in former days, has not been in vain. Their prayers and alms have gone up as a memorial before God. He hath blessed us richly with temporal blessings, and He has not withheld from us tokens of His spiritual presence and favor. Well then may we thank God and take courage, resolving that we will abound yet more and more in love and in good works.

To their Reverend brethren of the clergy, the Committee would remark that it is only through their kind and active co-operation that most of our people in the several parishes can be effectually reached and interested in behalf of an object like this. The larger contributions of the wealthy will not, it is hoped, be withheld. But it ought not to be forgotten that this class form but a small proportion of any of our congregations; and their condition in life is so precarious that the affluent families of one generation frequently become the poor of the next. There is, therefore, for a permanent charity, such as the one we now propose, no sure and unfailing resource, but on the affections and support of the great body of our people. It is an object in which, for their own sakes as well as for the sake of their afflicted brethren of the household of faith, those of every station ought to be enlisted. That a result so auspicious on every account may be attained, we would earnestly invoke the aid of the Pastors of the flock throughout the city and county, and we cannot doubt that that aid being given, this enterprise will soon be planted deep in the affections and confidence of our whole Communion.

Signed,
ALONZO POTTER,
M. A. DE WOLFE HOWE,
WM. H. ODENHEIMER,
J. R. INGERSOLL,
P. M'CALL,
C. MORRIS,
WM. KEITH,
J. FISHER LEAMING,
G. M. WHARTON,
WM. WELSH,
J. WELSH, JR.

[At an adjourned meeting of the Clergy and Laity of the Protestant Episcopal Church of Pennsylvania, held on the 24th ult, it was unanimously

I. *Resolved,* That the Bishop be requested to fill the proper blank in the proposed Charter with the names of twenty-four gentlemen to act as Managers of the Hospital, until the first stated election.

II. *Resolved,* That the Rectors of the several Churches be requested, in consultation with the Bishop of the Diocese, to take such measures as they may deem expedient to bring the subject to the favorable notice of their respective congregations.

III. *Resolved,* That a Committee of Finance, consisting of twenty-four persons, be appointed; who are hereby requested to take prompt, active and zealous measures to procure subscriptions and contributions for the purpose of carrying into full effect the plan of establishing the Hospital of the Protestant Episcopal Church, at the earliest day, and with the largest practical means of doing good.

That these persons have power to fill vacancies in their own number, and to unite with themselves auxiliary committees from any of the Churches.]

[From the Irish Ecclesiastical Journal.]

### Russia and Her Church.—(*Concluded.*)

Steadfast though the Church of Russia had continued in the great principles of the truth, it would be of course absurd to imagine that in a country, even now barely imerging from barbarism, any high degree of intellectual culture or education was to be found among the clergy. We continually meet in the pages of the historian with accounts of the corruptions which had crept into the Office-books of the Church; and it is most instructive to observe the unremitting zeal of the chief prelates to remove such errors as had obtained vogue—efforts which the devoted attachment of the people to the forms which had grown into use rendered not only difficult, but attended with personal danger. Several interesting illustrations of this are to be met with in the history of the Patriarch Nikon, whse rise aud fall present a most extraordinary analogy to the career of Wolsey. On being appointed patriarch, in 1653, Nikon's first object was the correction of the Church books, which he effected by the aid of a synod; and the following anecdote will show how difficult anything like accuracy must have been in the half-savage state of the country:—Nikon read on "an ancient sakhos, or vestment, which had belonged to Photius, sometime Metropolitan of all Russia, and which had been brought from Greece 250 years before, a copy of the Creed worked in pearls; and on examining the same Creed as it then stood in the printed books, as well as in the order of the Liturgy, he was shocked to discover that there were discrepencies between them and the earliest copies." On representing this state of things to the synod, "the monarch and the council unanimously replied, 'It is meet and right to correct the new books by the old Sclavonic and Greek manuscrips, that we may in all things follow the primitive rule of the Church." Accordingly a search for ancient manuscripts and books was instituted; and, among other valuable acquisitions, there was procured from the monastery of Mount Athos, "as many as 500 Greek books, among which was a copy of the Gospels, written 1,050 years before."

The account of Nikon's efforts to reform the morals and improve the education of the clergy, is most curious:—

"He severely punished intemperance, according to the custom of those times, with stripes and imprisonment, not sparing *even his own confessor*. Nikon required also, *as far as it was possible*, that those who came to him to be ordained, either as deacons or priests, should have received *some degree of education*—at the least, *that they should be able to read and write;* and he never ordained, in his own patriarchal dioceses, any one whom he had not first personally examined in reading; *and this, too, appeared at the time a very oppressive measure.*"—p. 215.

The most interesting point, as it seems to us, in the history of the Russian Church, is its constant resistance to the efforts of the Church of Rome to reduce it to subjection—efforts contiually supported by the aid of Poland, and for which that country is now paying a fearful penalty. The first "attempt of the western pontiffs upon Russia," Mouravieff informs us, was made by Gregory VII.—ominous name!—who, in a political feud between rival brothers, claimants for the throne, united with Boleslaus, King of Poland, in offering military support to Isyaslaff, one of the contending parties: stipulating that *in return he should make his submission to the Roman see.* The epistle of Gregory will be found in Baronius' Annals (tom. xi. p. 472); in which, after stating that his Nuncios would orally explain his wishes, the Pope adds, "Quicquid vobis dixerint ex parte nostra patienter audiatis, atque indubitanter credatis."

Shortly before the Tartar invasion, Albert, appointed Bishop of Livonia by the Pope, had instituted the military order of the Brethren of the Sword, whose mission was, in a great measure, to proselytise in Western Russia; but at length Innocent IV., perceiving that all attemps to convert Russia to a dependency of the Church of Rome by force of arms had proved fruitless, devised a different course of proceedings, and offered the present of a regal crown to David of Galich, together with the proposition of a union of the Churches, and a crusade against the Tartars. David accepted the crown, and the title of King of Galich, but put off the proposition for a union of the Churches, till there should be an œcumenical council. With the same design Gregory XI. erected four Latin dioceses in Poland.

Her dependence on Constantinople, also, exposed the Russian Church, on a more memorable occasion, to considerable peril. Shortly before the Council of Florence, Isidore, Bishop of Illyria, and a firm partisan of the Pope, had been appointed by the Patriarch Joseph, Metropolitan of all the Russias. The critical position of the Greek empire, now almost confined to the walls of its capital, and the consequent desire of the Greeks to obtain aid from Europe, may possibly have caused this untoward selection. At Florence, Isidore strongly maintained the views of the Pope; and, on the well-known termination of the council, received the title of Cardinal Legate of the Apostolic See in Russia:—

"He returned in triumph, through Kieff, to Moscow, bearing friendly letters from Pope Eugenius to the Great Prince; but the first time he performed Divine service, when in the Cathedral of the Assumption, he was in the act of naming the Roman Pontiff, together with the œcumenical patriarchs, and the archdeacon had proclaimed, from beside the chair of the primate, the acts of the council of Florence, Basil (the Great Prince) indignantly rebuked Isidore, calling him a traitor to the cause of orthodoxy, and a false pastor. He summoned the bishops and the boyars to meet and pass their judgment on the new doctrine. Not one of them would consent to acknowledge the Pope as the vicar of Christ."—p. 67.

Isidore was confined in a monastery, from which he managed soon to escape, and—

"Basil prudently gave orders that he should not be pursued. Isidore was honorably received at Rome, and was sent to Constantinople, where great disturbances were excited among the people by the attempt to carry into effect the union of the Churches, even when the capital was on the point of falling; for two patriarchs, Metrophanes and Gregory, one after the other, adhered to the Council of Florence. . . . . . . Isidore again fled, and sought his safety at Rome, and was there honoured with the title of Patriarch of Constantinople. . . . . Thus terminated this attempt to subject Russia to the Roman see [*] A century and a-half later, its effects were felt in the grievous calamities inflicted on our country by the pretenders and the Unia."—p. 78.

We shall now attempt to give a brief account of this singular part of the history. During the reign of John, surnamed the Terrible, in consequence of the cruelties that disgraced the concluding part of his life, constant hostilities were kept up between Russia and Poland, of which Pope Gregory XIII. was not slow in taking advantage. He despatched, as a meditator between the contending parties, the Jesuit Possevin, who succeeded in negociating an armistice on terms unfavorable to Russia; but he completely failed in all his efforts to bring John to admit the Florentine Union. Although the visit of Possevin produced no effect in Moscow, it left behind it deep traces in Lithuania, which began to assume a definite form when Sigismund of Sweden, who was a zealous Romanist, was elected King of Poland, under whom "began that course of hostile policy of the Western Church against Russia, which so cruelly manifested itself in the Unia and the Pretenders;" and who afforded his protection to the machinations of the Jesuit.

The agents in bringing these efforts to a successful termination, were Cyril, Bishop of Loutsk, who was under censure for a canonical offence, and Ignatius, Bishop of Vladimir, who having formerly left the Greek Church, and having served as a Roman priest, had, under the pretence of returning to his former communion, been consecrated bishop, through the influence of Cyril. These men became the chief promoters of the scheme called "The Unia"—that is, an union of the Russian with the Roman Church. Under the pretence of petitioning the king for new privileges, and securities to the "Orthodox," or Greek Church, they fraudulently obtained the signatures of the other bishops; and then wrote, as in the name of a synod, a request to the King and to the Pope for a union with the Church of Rome. It is needless to enter into the particulars of the transactions which preceded the consummation of the schism, which took place at a synod held at Brest-Litofsky, in 1596, from which Cyril and Ignatius were sent, as if they were the representatives of the whole Russian Church, to present their submission to the Roman Pontiff, Clement VIII.

"And thus," writes Mouravieff, "the Church of *Little Russia* [for the schism does not appear to have penetrated into Russia Proper] was divided into the Orthodox and the Uniate, both preserving, however, the same form, not only of external rite in the celebration of Divine service, but even of doctrine; for Rome at first allowed the creed without alteration, and required nothing *but the one capital point of submission to the Pope.*"[†] —p. 142.

"These troubles and sufferings of the sister Church," continues the historian, after detailing the confusion and discontent of the people, consequent on this schism, "were to be bitterly felt by the Church of Russia itself, when, from the same poisonous nest, from the same fatal elements, the terrible pretender arose, formed by the skiful hand of the Jesuits, and burst with the same storm upon Russia."—p. 145.

This pretender was a certain Gregory Otrepieff, a profligate young monk, who, from some personal resemblance to the Prince Demetrius, the "last of the race of Rurik," and heir to the crown, but who had been murdered in his infancy, was put forward as a claimant of the throne in opposition to Boris Godounoff, whom the boyars had elected Tsar.

"He was supported by the Jesuits, and by the Papal Nuncio Rangoni, who selected him as their instrument for the subjugation of Russia, and influenced the King's [Sigismund of Poland] mind in his favor. In the midst of the severe struggle between the Unia and Orthodoxy, which then agitated Lithuania and Volhynia, nothing could have been more opportune for Rome than the appearance of such a person, who might be able, by his imposture, to shake orthodoxy at its very centre in the capital of Russia: every expedient seemed lawful for such an end."—p. 149.

The Pretender succeeded; the young Tsar, the son of Boris, was put to death; and all things were carried on by the advice of the Jesuits. The pretended Demetrius "now began entirely and openly to contemn the orthodox religion, holding correspondence with the Pope, who engaged him to make a union between the churches and maintaining the closest relations with his Nuncio Rangoni and the Jesuits."

The final expulsion of the Pretender defeated this attempt also; and to such a point did the exasperation of the Russian Church, heightened by the cruel persecution of their Polish brethren by the Uniates, proceed, that they restored

"The former custom, disused by Ignatius under the Pretender, of *rebaptising* those who were converted from *Latinism* to Orthodoxy. It was only in the reign of the Emperor Peter that this custom was done away with, as inconsistent with the ancient canon of the Church: but in the days of Philaret (the patriarch) the persecutions of the Uniates led men to widen the breach with Rome."—p. 184.

The last effort of an overt nature which members of the Church of Rome appear to have made, in order to come to terms of union with the Russian Church, was in the time of Peter the Great, when the Doctors of the Sorbonne presented to the Tsar a document, having that end in view. In testimony of their desire for peace, they proposed the example of the Uniates, with whom the Greek creed had remained unaltered, by the permission of the Pope.

"Still more slightly did the Sorbonne speak of the Pope, dwelling on the liberties of the Gallican Church, and calling him only the first according to seniority, among other bishops his equals, according to the testimony of the ancient fathers, and rejecting his infallibility, made him subject to the authority of the Catholic Church, as expressed by a general council."—p. 277.

This overture also fell to the ground; the Russian bishops naturally refusing to treat on such a subject with a body of private divines.

At length, however, and so recently as the year 1839, the schism of the Unia came to an end, by the return of 1,600,000 Uniates to the communion of the Russian Church. The vague terms on which the Pope had admitted those schismatics to communion, facilitated the junction which was effected by their retracting their acknowledgement of the Pope's headship, and confessing that our Saviour Jesus Christ is the only Head, that can strictly and properly be so called, over His whole Church. A full account of this proceeding was published by authority of the Russian Church, 1839, and is added by Mr. Blackmore to his valuable notes. In this document the Russian Church lays down this truly catholic principle:—

"The Church, one in the unity of the power of God, and universal in its different parts, has long since been governed by its spiritual pastors under its one Head, the Saviour. No one of them ever imagined to appropriate unto himself, individually, the government of the whole world. No one of them, even in spiritual affairs, intruded on a district not subject to himself."

Mr. Blackmore justly adduces this reunion of the Uniates, together with the growing efficiency and marked success of the missions of the Russian Church, in Siberia and elsewhere, as conclusive proofs of her continued zeal and vitality.

Mouravieff's History concludes with the institution, by Peter the Great, of the "Holy Governing Synod," by which the Russian Church is to this day guided; and which consists of eight members, of whom six are bishops, and two archpriests. It has been recognised by the four œcumenical patriarchs

We should add that Mouravieff has also alluded to the proposal for a union between the Anglican and Russian Churches:—

"A certain bishop of Thebais happening to be in Great Britain in quest of alms, suggested to the Anglican bishops the idea of uniting themselves to the Œcumenical Church, and was the bearer of a letter from them to the patriarchs."

Sundry communications were interchanged between the churches, in which there appears to have been much mutual misconception. At length, on the suggestion of Peter the Great, in 1723, the Russian Synod wrote to the British bishops, to request them to send two of their brethren to Russia, "to have a friendly conference in the name and spirit of Christ, with two that are to be chosen out of our brethren." This letter was delayed for some time, and after the death of Peter, the High Chancellor, Gallofskin, in a letter, dated the 16th of September, 1725, acknowledging the receipt of letters of condolence from the British bishops, observed—

"As to the affair you have mentioned of a union, you may assure yourselves her Imperial Majesty will support the same in such a manner as his late Imperial Majesty supported it; only at these mournful times your lordships will please to have some longer patience, till the first opportunity I can have to represent to her Imperial Majesty more at large, and then, I do assure you, I will not fail to acquaint you thereof," &c.

With this communication the correspondence closed.

We trust on a future occasion to be able to give some account of the doctrines and practices of the Russian Church.

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[*] In 1467, the Roman Pontiff, Paul, endeavoured to gain over Russia by bringing about the marriage of the Russian sovereign, John, with Sophia, heiress of the Greek emperors, and who had been educated in the doctrines of the Council of Florence. Sophia baffled this attempt by at once embracing the "orthodox faith" of the Greek Church: and the Metropolitan, Philip, stoutly refused to allow any honors to be paid to the Papal legate who accompanied her; nor would he enter into any controversy with him. After his marriage, John assumed the arms of the Greek emperors, the two-headed eagle, which the sovereigns of Russia still retain.

[†] Our reader may not be aware that Rome still pursues this line of policy towards all who leave the Greek for her communion. They are allowed to retain their own bishops, rites, and ceremonies; celibacy is not enjoined on the clergy, nor is the cup withheld from the laity. The sole point required is the acknowledgment of the supremacy of the Pope, as an article *de fide*.

## Communications.

For the Churchman.

### The Pilgrim Fathers.

Mr. Editor:—In the articles on Holland and the Brownists, to the publication of which I have been led by the Protestant Quarterly Review and the Christian Intelligencer, I have abstained as much as possible from trespassing on ground preoccupied by American writers. Volumes have been written in this country, laudatory and condemnatory of the Puritans; but, so far as I have learned, little has been said touching their condition in Holland, either before or after their removal from Amsterdam to Leyden.

In this paper I shall call the attention of your readers to a document, the existence of which was probably unknown to Mr. Bancroft, the accomplished, but not unprejudiced annalist, containing matter of no little moment to those descendants of the Plymouth colonists who pride themselves upon their ancestry; the "inquisitive historians," who, in the language of Mr. B., love to "mark every vestige of the Pilgrims;" the "poets of the purest minds" who "have commemorated their virtues;" the authors whose "noblest genius has been called into exercise to display their merits worthily." (*Hist.* I, 313.)

But before reprinting the document, it will be well to show more particularly, that in the judgment of their admirers the "Pilgrim Fathers" ought to be very highly esteemed for their works' sake; and then, that according to the journalists, who from the first have "commemorated their virtues," one of the motives which actuated them in coming from Holland to America, was worthy of extraordinary commend tion.

"Let us, my friends," said the Rev. Joel Hawes, "Pastor of the First Church in Hartford," let us, "ever cherish, in grateful recollection, the memory of our fathers." "Their proud oppressors, with their guilty works, have long passed into oblivion, or are remembered only with detestation and reproach. But the memory of the pilgrims still endures, fragrant as the breath of the morning; and the lapse of time, instead of obscuring, only adds fresh lustre to their names, by unfolding, more clearly, the grandeur of their enterprize and the immensity of the blessings conferred by them on their posterity and the world." "The conviction of my own mind is irresistible, that no men were ever commissioned of heaven to perform a greater or more noble work, than the Fathers of New England." No sober New Englander (said the late Dr. Dwight,) can read the history of his country, without rejoicing that God has caused him to spring from the loins of such ancestors, and given him his birth in a country, whose public concerns were entrusted to their management.—There is no account in the annals of colonization, in which the principal actors have left fewer memorials behind them calculated to awaken the regret of mankind, or call forth a blush on the faces of their descendants, or [memorials] more fitted to command the admiration and applause of both." "There are few states," said the London Quarterly, which is quoted with approbation by Mr. (now Doctor) Hawes,[*] "whose origin on the whole is so respectable as the American—none whose history is sullied with so few crimes. The Puritans who had fled into Holland to avoid intolerance at home, carried with them *English* hearts. They could not bear to think that their little community should be absorbed and lost in a *foreign* nation; they had forsaken their birth-place and their family graves; but they loved their *country* and their mother tongue, and rather than their children should become *subjects of another state*, and speak another language, they exposed themselves to all the hardships and dangers, of colonizing in a savage land. *No people on earth may so justly pride themselves on their ancestors as the New Englanders.*"

The motives which induced the Independents at Leyden to abandon Holland, and seek for a new home in the Western wilderness, have been stated by different writers; but none, it is believed, presented them in a formal shape, until *Nathaniel Morton* deemed it advisable as Secretary of the Plymouth Court, to indite and issue his memorable *Memorial*. Morton's five reasons have been ably dissected and scrutinized by the Rev. Dr. Coit, (*Puritanism, Let.* VI,) who by addition proposes to increase them to seven.—All the admiring chroniclers agree that one object of the emigrants was to plant a colony under the auspices, and within the jurisdiction of his Britanic Majesty. They had "undertaken (says Mourt, who came over in the Mayflower) for the glory of God and advancement of the Christian faith, and *honour of our King and country*, a voyage to plant the first colony in the northern parts of Virginia."[*] "They saw, (says Dr. Mather,) that whatever banks the Dutch had against the inroads of the sea, they had not sufficient ones against a flood of manifold profaneness. They could not with ten years endeavour bring their neighbors particularly to any suitable observation of the Lord's Day," &c &c.—"Moreover, they were very loth to lose their interest in the *English nation*; but were desirous rather to enlarge their *King's dominions.*" In *his* "allegiance they chose to live and die."[†] Their posterity (says Mr. Secretary Morton in giving his fourth reason,) would in a few generations *become Dutch, and so lose their interest in the English nation*; they being desirous rather to enlarge his Majesty's dominions, and to live under their natural prince." "Nothwithstanding the *distinction*" (say Mr. Bancroft,) which they had "acquired, the desires of the company were unsatisfied. They were restless from the consciousness of ability to act a more important part on the theatre of the world." "The language of the Dutch never became pleasantly familiar, and their manners still less so." "Upon their talk of removing, sundry of the Dutch would have them go under *them*, and made them large offers;' but the Pilgrims were *attached to their nationality as Englishmen*, and to the language of their line. A secret, but deeply-seated love of their country led them to the *generous* purpose of recovering the protection of England by enlarging her dominions. They were 'restless' with the desire to live once more under the government of their native land."[‡]

The *Document* of which I have spoken is a Letter addressed, in Feb 1620, by the Dutch company engaged in trading to New Netherland, to His Royal Highness the Prince of Orange. It appears that Robinson's congregation at Leyden applied to the authorites in[*] England for permission to emigrate to some part of America bordering on Virginia; and a difficulty being started in reference to their religious principles, they wrote to Sir John Worstenholm to give information as to the points wherein they agreed with, or differed from, the "Reformed Churches." To *this* application, according to Neal,[‡] King James returned a decided answer in the negative. Obstacles so disheartening arose, says O'Callaghan, that "Mr Robinson caused an intimation to be conveyed to the Dutch Company," "of the disposition felt by several of his flock to proceed, *under certain conditions*," to New Netherland. "The managers of that company were too shrewd not to perceive at once that an opportunity for promoting the settlement of New Netherland here offered itself, which it would be unwise not to embrace. They therefore took the earliest occasion to call the attention of the authorities of the United Provinces to the subject; and with that view addressed a memorial to their High Mightinesses, the States General, and a most respectful letter to the Prince of Orange."[||]

"Having detailed, in the latter communication, the fact that they had previously traded for several years to New Netherland, under the charter of 1614, and that another free city proposed now to send two ships to that country for trading purposes also, they advert, in favorable terms, to the proposition which they had received from the Rev. Mr. Robinson, and to the necessity of colonizing the *island Manhattan*." "It now happens," say they, "that there resides at Leyden an English clergyman, well versed in the Dutch language, who is favorably inclined to go and dwell there. Your petitioners are assured that he knows over four hundred families, who, provided they were *defended* and *secured* there by the authority of your Royal Highness and that of the High and Mighty Lords States General, *from all violence on the part of other potentates*, would depart thither with him from this country, and from England, to plant forthwith every where there, the true and pure Christian religion; to instruct the Indians of those countries in the true doctrine; to bring them to the Christian belief; and likewise, through the grace of the Lord, and *for the greater honor of the rulers of this land*, to people all that region under a new dispensation, all under the order and command of your Princely Highness, and of the High and Mighty Lords States General. Your petitioners have also learned that His Britannic Majesty is inclined to people the aforesaid lands with *Englishmen; to destroy your petitioner's possessions and discoveries; and also to deprive this State of its right to these lands*, while the ships belonging to this country, which are there during the whole of the present year, will apparently and probably be surprised by the English."

This then is the document; and let all who "cherish in grateful recollection the memory" of their Pilgrim Fathers, *that* "memory which is as fragrant as the breath of the morning;" let all who "rejoice" that they have "sprung from the loins of such ancestors;" let all who suppose that from the rising to the setting sun no people are to be found who may so justly pride "themselves" on their lineage as they; let all such inwardly digest it. Let them remember that the district which the Dutch had named New Netherland, was comprehended in the "belt of twelve degrees on the American coast" which in 1606 James the King of England, had granted by charter to two colonial companies; that the English laid claim to it and the Dutch were jealous of them as rivals; that the Leyden applicants commenced their negotiations in 1617, when Robert Cushman and John Carver repaired to England to obtain consent of the London Company to their emigration;" that their efforts were continued in 1618 and 1619, until at length a patent was granted to them under the seal of the Virginia Corporation;[*] that the letter of the Dutch company was written in *Feb.* 1620; and that the colonists left Delft Haven in *July*, and Southampton in *August* of the same year, and ostensibly too for the purpose of settling on, or near the Hudson River. And after they have meditated "for a space" on these facts, let them ask themselves how it came to pass that these loyal men with English hearts were willing to become colonists in the American wilderness for the greater honor of His Royal Highness and Their High Mightinesses, the rulers of Holland; whence it was that the little band who were so anxious for the enlargement of the dominions of their natural prince, and so apprehensive lest they should be lost in a foreign nation, begged the potentates of a foreign state, to protect them in case they emigrated, from other potentates, their own king included; and lastly, what were probably their motives, after receiving a denial to their application from the Dutch authorities, in setting sail ostensibly for a district which was possessed by the Dutch, claimed by the English, and in imminent danger of being the theatre of war between the two nations? R. B. C.

New Brunswick, May 9.

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[*] *Hawes' Tribute to the memory of the Pilgrims*; p. 64, 109, 114, 143. The author's extract from Dr. Dwight, is, no doubt, from the Dr.'s travels.—Mr. H.'s text, *Sect.* 4, is *Prov.* x, 7. The memory of the just is blessed; but the name of the wicked shall rot.

[*] "Relation or Journal of the beginning and proceedings of the English plantation settled at Plimouth in New-England, by certain English *Adventurers*, both Merchants and others." London, 1622.

[†] Magnalia I, 46.

[‡] Hist. I, 303.

[||] See his *New England*. The letter to Sir John was written, it is presumed, in 1619. The application of Sir Robert Nanton, James' principal secretary of state, in answer to which the King said (according to Dr. Mather) that the motion of the Independent was "a good and honest motion," was probably made soon after.

[**] The friends of historic truth are indebted for this letter to the researches that have been made under the auspices of the New York Historical Society. The "pilgrims" were not encouraged by the Dutch authories." "The Prince of Orange and the States General (says O'Callaghan) were now absorbed in the consideration of matters of much greater moment, and of vastly greater importance than the colonization of a distant and uninhabited island, or the struggles for rights of conscience of a few obscure Englishmen, who, however favourably esteemed and spoken of by the magistracy and people generally, who knew them, were looked upon in Holland with a jealous eye by the established clergy, who regarded them as a set of discontented, factious, and conceited men, with whom it would be safest to have no connection." (*New Netherland*, I, 85.) The Dutch *company* were fearful of a conflict at this distant island, and thought that they could trust to the honour of the pilgrims. Dr. Vaughan tells us that Robinson "was greatly respected by the clergy of Leyden, and by the professors in the university." See the "History of the Puritans in England, and the Pilgrim Fathers," by Prof. Stowell of Rotherham college, and D. Wilson, F. S. A. Scot. It is entertaining to read the remarks of the latter, who hails from Edinburg, (May, 1849,) on the love of country which distinguished the Leyden eviles.—Chap. III.

[*] Bancroft I 304-5.

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Boston, May 10, 1851.

*To the Editor of the Churchman*:—

Rev. and Dear Sir:—

I am a man, and a brother, and there is a respectable family of us brothers in Massachusetts, poor, working men though we be. But is that a reason why we should be abused? You—I mean your correspondents—have treated my father with great disrespect. Now it matters not who my father is. A father is a father, and has the rights of a father; and a son who will tamely see his father insulted, should blush for his lack of reverence, love, or spirit Such was the doctrine of my playfellows, when I was a boy. I should be sorry to believe that we become less *manly* as we grow into men. But although I have been thus insulted and wounded, through my father, yet, if that were all, I would hold my peace—I would not trouble you—it would be a trifle. I would bear it in silence. It is for *my* father—for a father's honor, I speak. It is for *our* mother—yours and mine—for a mother's love—I speak. It is for our Master—for a Master's service, love and honor, I speak. I said my father had been insulted by your correspondents. My father is my Bishop. My Bishop is the vicar of our Lord and Master, Jesus Christ, in our diocese. No churchman dare gainsay this. Whom, then, has your correspondent abused, in abusing my Bishop? In the language of Isaiah, 'whom hast thou reproached? against whom hast thou exalted thy voice? Even against the Holy One of Israel." If we are churchmen, beyond the mere name—if we "believe in one Catholic and Apostolic Church," then our Bishops stand in exactly the same official position as the Apostles. Our Lord might take them from fishermen or publicans. He might call them "children" and "little children"—but He said to them, and proclaimed of them, "He that despiseth you despiseth Me." Our Bishops may be ordinary men, injudicious men, mistaken men; yet are they none the less Bishops; and *whosoever*, at least of well taught churchmen—*whosoever despiseth them, despiseth Him that sent them.*

Of what avail is it to profess Catholic Churchmanship, and then make sport thereof? Like those of whom St. Peter saith, "they are presumptuous, self-willed, they are not afraid to speak evil of dignities." How much weight will our high profession of Apostolic succession have with a world, to be converted, while we treat our Christ-appointed Bishops with as much indifference and as great ridicule as others exercise towards their men-appointed ministers? But, we are wronged it is said. Then let us show our love to the Church, by suffering that wrong, patiently, like our Master, and for His sake, and He will see us righted. If Churchmen appeal to a worldly "public," (for shame on such Churchmen) then do they cut themselves off from that protection. But again, the Church is wronged by a Bishop, it is said. For one, I do not believe that it belongs to either you or me, or any other Presbyter, to say so. But should Presbyters ever suppose their Bishop to have done such wrong, they should not, glorying in the sharpness of their witty conceits, and, Ham-like, sporting at the expense of their father, rush before the public on the wings of a newspaper; but rather, like the reverential Shem and Japhet, bending under the sorrow for a father's error, screen his exposure, and, with bleeding hearts, quietly bear their complaint to that father's peers. Till such a course becomes a duty, if it ever can, let us forbear to accuse, to judge, and especially to insult a Bishop. Every Bishop must be appointed by our Lord Jesus Christ, and whosoever is good enough to be His servant, is good enough to be the master of

A Presbyter of Massachusetts.

Remarks.—We insert the above on account of our high regard for the author, and because it contains some suitable reflections on the tone and spirit in which animadversions on the subject referred to should be conducted. The extent, however, to which our friend goes in silencing all discussion, is not warranted by the law or genius of our ecclesiastical polity. If he is insulted, or *feels* himself insulted, by a *true statement of facts*, (which we suppose our correspondents to have given) we may be sorry that the facts are such, but we have no hesitation in making them known. As a Presbyter of the Diocese, he may *feel* it improper to say aught against his Diocesan, no matter what he may do, but certainly those who are not under the authority of that dignitary can have no such scruples. Moreover, a Presbyter has rights as well as a Bishop, and if these are infringed, it is due to justice and fair dealing, that the Church be informed of the fact. We have already said that if injustice has been done in the statements published, we shall cheerfully correct it, on being certified of it by competent testimony.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 17, 1851.

NOTICE.

The 21st volume commenced on the 1st March ultimo. Subscriber in arrears are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March 15, 1851.

### Evasions and Frauds of Puritans in the Church.

The Pastoral Letter of the Bishop of Exeter has brought into very prominent light a *mistake* of the then Bishop of Chester in his charge in 1841. He, it seems, censured as a peculiar tenet of the writers of "*The Tracts for the Times*," what was in reality the doctrine of the learned and orthodox Bishop Bull. Not having the whole Letter before us, we are unable to refer more definitely to the particular point alluded to, but the fact itself is a highly significant one. The *English Churchman* mentions that the Rev, Mr. Lowe, late chaplain at Madeira, was some time since accused of Popery for preaching the sermons of Bishop Beveridge! We remember, some years ago, reading of a like charge brought against the chaplain of a certain Military Academy. He preached a course of sermons on the Ministry and Sacraments. The first was alarming to many of the pious souls there assembled, some of whom were Low-Church and others No-Church. The second was worse; the third more fearful yet; and the fourth made the hair of their heads stand on end. It was undiluted Popery, and all the week was occupied in devising measures whereby their Protestant ears might no longer be offended by such atrocious teaching. They went again, with a profound curiosity to know how much farther he would go in his way towards Rome, and every eye was fixed upon him, and every ear attentive when he commenced his fifth discourse. "My dear brethren," said he, "you may have perceived that my sermon last Sunday was somewhat peculiar in its structure, and the reason was, that every word in it was taken from the writings of that godly Reformer and eminent Protestant, John Calvin." An eye witness described to us the richness of the scene—the triumphant look of his friends—the bewildered, perturbed, guilty countenances of his *enlightened* assailants. Was it possible that they had been accusing the great bulwark of the Swiss Reformation of Popery! Verily so it was; for every sentence had been faithfully compiled from the works of the Genevan, without alteration or omission: the arrangement only being the work of the preacher.

We have mentioned these instances, to put our readers on their guard against the delusive tricks of the Puritan party in the Church. It is their aim, under cover of the existing excitement against Popery, to foist in their own pernicious dogmas and lately invented system, as the genuine Gospel. They have attempted this ever since the accession of Elizabeth, complaining that the English Reformation had not gone far enough. The principles on which the Reformers went in the beginning of the reign of Edward VI., of correcting abuses, removing superstitions, and purifying the services from what were modern corruptions, and sedulously retaining what was ancient and sanctioned by the general and approved usage of the Church Catholic, did not please these gentry. "Reformation—root and branch"—was their war cry. "Away with the service-book—away with the surplice—away with the Bishops." Geneva was their model of a well ordered Church, and Calvin their ideal of an ecclesiastical autocrat. These, it is true, were the "*extreme left*;" the Red Republicans of the Anglican Church,—and fiercely did they glut their vengeance in the reign of the first Charles and under the usurpation of Cromwell. Nought but the faithfulness of God to his promise, and the firm adherence to their duty of the English prelates and clergy who survived the persecution, kept in existence the noble Church of England on its Apostolic foundation.

Now, if it be asked from whom are the true doctrines of that Church to be learned, we answer, from these confessors and doctors of the Faith, and their immediate successors. The first conflict of the Reformation had died away, and men could give themselves to diligent study in peace, and take a calm survey of the questions at issue between them and Rome. They could explore with patient industry and deep research the treasures of wisdom and learning contained in the works of the early Fathers of the Catholic Church, before disunion, strife, ambition and usurpation had severed the sacred bond of the Eastern and Western Churches, and made them raise their fratricidal hands against each other's welfare. The Church was then one, and its decisions, duly propounded, were every where received as testimonies of "the Faith once delivered to the Saints." It soon became apparent, on studying these inestimable remains, which had, to a certain extent, and in profession, at least, been taken as guides by the earlier English Reformers also, how crude and ill founded were the opinions of those who desired a yet further *deformation* of the Church. This is apparent in the immortal works of the judicious Hooker, who every where defends the doctrine, discipline and worship of the Church by appeals to the teaching and practice of Christian antiquity. In the same line of argument followed Andrews and Hammond, Laud and Taylor, and they did wisely. They did not rashly insist upon their own private interpretations of Scripture, and while they condemned the Papal claim of infallibility, stultify themselves by setting up a like claim for each individual Christian, but they fortified their arguments and deductions by the concurrent voice of the Church Catholic. Thus, we have the most powerful moral proofs of the truth of the doctrine or interpretation, while the other claim renders all religious truth uncertain and disputable. For if one can claim to interpret Scripture as it has never been interpreted, on the ground of the special illumination of the Holy Spirit, certainly his neighbour may make the same claim. John Wesley prayed devoutly, and was led to the Arminian interpretation of certain texts; and Thomas Scott prayed devoutly and was led in like manner to the Calvinistic exegesis of the same passages. Let an ordinary reader take up some half dozen German commentators upon one of the shortest and simplest of St. Paul's Epistles, and he will find a glorious exemplification of the perfect simplicity and clearness of Scripture, when subjected to the unrestrained exercise of the private judgment of each individual.

It is not to be denied that the errors of Calvin's system were far too prevalent in the Church after the accession of Elizabeth, as we mentioned in our last number. Mr. Goode with the industry, and we may add, the *blindness* of the mole, has disinterred many passages from the fragments of numerous but forgotten writers of that period, and cited them as authoritative exponents of the formularies of the Church. These formularies, however, must stand upon their own wording when clear and express, and not be interpreted by the scraps and dicta of a few obscure men, got together for the purpose of obfuscating the plain, literal, and grammatical meaning of creeds and offices. Again, these men set up their own private notions of what Scripture taught, and therefore are of little weight, unless confirmed by other authorities; or they took the *tradition* of Calvin instead of that of the Catholic Church, and made his *ipse dixit* the test of revealed truth. Some too remembered with grateful emotions his kindness to them when in exile, and were disposed to correct at his request the *ineptiæ* of the Book of Common Prayer, and make it resemble more closely the worship and discipline of the Society at Geneva. It is manifest that the opinions and teachings of such men are but of small account in themselves, and that when tested by the rigid rule of *Scripture and Antiquity*, which is that of the English Church, they will be found wanting. Hence their influence and even their very names have long since died out; they have ceased to have any weight in determining the doctrines and explaining the offices of the Church of England. Where shall we look for the true expounders of these doctrines and formularies but to the defenders of the faith amid the strife of civil war and the persecutions of the church's enemies. They were purified in the furnace of affliction; they were enlightened to discern the truth; they held it fast without regard to this world's honors, pleasures, or emoluments, for they had all been swept away, in the flood of devastation and blasphemy that filled the land. They trained up the generation that followed, Bull, and Kenn, Beveridge and Leslie, Hickes and Wilson. The writings of these divines are widely circulated and generally read—while those of the others are now and then disentombed, and polished up, and placed like grinning skeletons in public view, that their mouldering relics may be made the objects of Puritan adoration.

Nothing is more characteristic of the *unveracity condemned* by Mr. *Martineau*, than to find the conductors of someof the Low Church journals parade a long list of names in the midst of some sentimental piece of editorial twaddle, as advocating the lowest Puritan views. Such men may *talk* of the "Saintly Wilson," but how much of his *Sacra Privata* do they believe, or employ, as a guide in their private prayers and public preachments. They may prate of the "learned Butler," but have they read, marked, learned and digested his masterly charge, which some modern Puritans have stigmatized as rank Popery. If they have read these works of the "saintly" and the "learned," why do they find fault with those who teach the very same truths at the present day? Why do they pretend they are modern dogmas of authors of yesterday, instead of being, as they are, the teachings of the greatest Divines of our parent Church, and the voice of early and incorrupt antiquity?

And must Bull and Pearson, Waterland and Jones of Nayland, and such like, be thrown aside to make room for the bones and dust which the resurrection man Goode has with great labor and patience heaped together. Are we to be told that we are wrong, if we differ from them within the limits allowed by the Prayer Book? Are we to throw by all researches into the opinions and doctrines of the Fathers of the first *four centuries* and submit our judgments with implicit faith to the lead of the Puritan followers of Calvin in the days of Elizabeth, or of their predecessors in the later days of Edward VI., when the rulers of the Church began to put on coquettish airs with the continental Reformers! Yes, forsooth! this is the strait and narrow road in which we are to walk, and any other but this we are told leads to Popery. They asperse the greatest and best men of our own Church. The sacred names of Hobart and Ravenscroft, are branded as semi-Papists; the pious White was counted *unevangelical* even in his life time; and the intrepid and orthodox Bishop Seabury is assailed as the advocate of Romish corruptions. Wisdom it would seem was born with these Puritanical expounders of Scripture and perverters of the Prayer Book, and all piety, soundness in the faith and clear perception of the truth are possessed by them alone. We shall give some amusing exemplifications of this in future numbers.

Miss Jenny Lind's Farewell Concerts.—This accomplished vocalist and estimable lady has been again delighting the citizens of this metropolis with a series of concerts since Wednesday week last. Three have been given at Castle Garden, and one at Tripler Hall, at the time of writing this notice. We regret to observe that the fatigues and anxieties of her winter tour apparently have produced an unfavorable effect upon the health and spirits of this charming cantatrice, though the power and brilliancy of her voice are undiminished She has again entranced our ears with her celebrated performances *Ah non giunge*," the *Gipsey song*, and the *Flute Trio*, in the camp of Silesia; the far famed *Echo Song*; "*Come per sereno*" in the Somnambula, and other choice pieces; while the sweetness and expression given to the "*Last Rose of Summer*," "*Take this Lute*," and "*Home, Sweet Home*," exhibit the graces which the simple English ballad receives from this perfect mistress of her art. When she gave "the birds singing gaily," in the last song, a whole aviary seemed to give forth their tuneful notes, and envelope the lowly cottage with their sweet presence. On Friday afternoon, in common with those attending, we were delighted with a selection of Sacred Music for the first part of the entertainment. Miss Lind sang with great purity and precision, "I know that my Redeemer Liveth;" "Oh rest in the Lord," from Elijah, was given by her with a sweetness and pathos which called forth an unanimous *encore*; and the famous song "*On mighty pens*," from the "Creation," was most brilliantly executed: especially the "cooing dove" and the "soft enchanting lays of the nightingale"—after this who could deny that the latter [illegible] was well bestowed upon the mellifluous-voiced Swede! We rejoice in the accession of Signor Salvi—his *Cujus animam gementem* from the 'Stabat mater,' was splendidly sung, though we thought the orchestra occasionally too loud, overpowering his voice in some of the finest passages. His '*Spirto onde l'alma* was exquisitely rendered, and the close of "*Ciel que feci*" from the Oberto of Verdi was given with such a felicitous plaintiveness, and perfect finish, developing the extraordinary character of his falsetto, as to call forth the most rapturous applause and admiration. Signor Belletti is winning additional laurels as usual. We have no time to say more than express our admiration at hearing the concerted pieces for two and three voices, as performed by these accomplished vocalists. Such concerts cannot be heard again in this city in all probability for years, and we recommend all who have not heard the songtress and her aids, and have any pretension to the love of music, to avail themselves at once of the opportunity afforded them through the enterprise of Mr. Barnum.

The overtures under the direction of Mr. Benedict are admirably performed and selected with great taste and judgment. The arrangements for seats reflect infinite credit upon the skilful manager.

Philadelphia Church Hospital.—We give this week the Report of this important measure. It will be seen that quite an extended plan of operations is sketched out, which if carried into effect, will reflect lasting honor on the designers and laborers in this great work, and confer inestimate benefits on the City and society, and prove of incalculable value to the Church at large. We learn from the *Episcopal Recorder* that Miss Lind at her recent visit to that city contributed five hundred dollars towards this object.

## Foreign Intelligence.

Since our last the *Europa*, *Hermann*, and *Arctic* have arrived at this port, bringing news down to the 30th ultimo.

Extensive arrests have been made at Rome, and it is said the Pope will call in the aid of additional Austrian troops. Another account states that a league is being negociated between Rome, Tuscany, Naples, Parma and Modena for mutually maintaining tranquillity without the aid of any foreign power.

The Austrian ministry is much occupied with the state of affairs in Southern Italy, and has proposed (it is stated) to march 200,000 men through Piedmont in case of necessity. Also Russia and Austria are reported to have concluded a secret treaty to which they seek to gain the adherence of Prussia, having for its object the protection of Europe against the crisis impending in France.

The Dresden conferences have been finally abandoned.

. The Red Republicans continue to gain ground in some districts of France. Great preparations are making in Paris to preserve order, on the anniversary of the 4th of May. General Cavaignac has been nominated for the Presidency in opposition to Louis Napoleon.

The Duke of Saldanha's attempted insurrection has been completely suppressed.

The following extract from the Bishop of Exeter's Pastoral Letter explains the plan of the Diocesan Synod, referred to in our last:—

"It is long since any of my predecessors held such a synod, yet *Bishop Hall* speaks of the measure as one very fit and desirable; and, in other Dioceses, the practice of holding them does not appear to have been disused, even in times not very remote. *Dr. Thomas Johnson*, in the reign of King James I., tell us that 'he remembered with joy of heart the *synods of the diocese* in which he was bred,' the Diocese of Durham. Those synods seem to have been composed only of the Bishop, with the dean and chapter, and other officers of the see. But I would rather seek the benefit of the counsel and authority of a much larger body, and I proceed to detail to you the course which, after mature consideration, I have deemed it best to take in order to realise my object.

"Let me, in the outset, have the satisfaction of in-

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forming you that as we should not attempt (nor indeed wish) to make canons binding even on ourselves, there will be no doubt of the entire lawfulness of such a Synod. I have sought and obtained the very highest legal authority, to assure us on this point; and, in seeking that authority, I especially drew attention to the necessity of the synod being composed mainly of *representatives*, elected by the clergy of the different deaneries. This, I rejoice to be told, will not make the legality of our meeting at all doubtful.

"That if there is to be any meeting of so numerous a body of the clergy comprising nearly 800 persons—it must be effected by representation, it is manifest. Yet my desire is, that there shall be as great consideration as possible to the judgement of all.

"I propose, therefore, that the Synod consist of the Bishop, his full chapter, his archdeacons, his chaplains, the deans rural, and about sixty other presbyters, that is, two to be chosen by the presbyters of every of our thirty deaneries out of their own numbers;

"That all the matters, to be brought under consideration of the Synod, be stated to every ruri-decanal chapter, at least a month before the meeting of the Synod;

"That the election of the representatives be not made till at least a fortnight after these matters have been stated;

"That the ruri-decanal chapters may themselves discuss the several matters, and authorise their representatives to report their sentiments in writing to the Synod; nevertheless, the representatives shall not be concluded by the judgment of their respective chapters, but shall speak and vote in the Synod according to their own judgment;

"That it shall be open to every ruri-decanal chapter to propose to the Bishop, at least six weeks before the meeting of the Synod, any matter which they shall think desirable to bring under consideration;

"That the Bishop shall decide what matters shall actually be brought under consideration of the Synod, and, as before stated, shall announce them to the several rural deans, through the archdeacons, at least a month before the meeting of the Synod.

"As the Synod is in the nature of a council of the Bishop, it is plain that no resolution can be deemed an act of the Synod which has not his concurrence.

"Lastly, I hope to be able, if it please God, to hold the Synod at Exeter, on Tuesday, in the first week after my Visitation is completed, and the two following days, if our deliberations shall so long continue.

"'And now, brethren, I commend you to God and to the word of His grace.' If He permits us to meet, may He guide our deliberations to His honor, and the service of His Church. May He give us the 'meekness of wisdom,' that while we faithfully 'keep that which is committed to us,' we may 'avoid all vain babblings, and oppositions of science, falsely so-called!'—Believe me to be, in the fullest sense of the word, your affectionate friend and brother in Christ, "H. EXETER.

"London, April 9, 1851.

*To the Editor of the Liverpool Mail.*

SIR:—I do not usually take notice of newspaper attacks, but your way of speaking of Archdeacon Manning, and your very sensible appreciation of Mr. Sykes' words, lead me to think you are amenable to reason. It is somewhat hard upon Dr. Pusey and myself to make us answerable for other people's changes of mind. Our own principles have undergone a material change since the commencement of the *Tracts for the Times*. Neither Dr. Pusey nor myself have retracted anything we have said. We never used to revile Rome, because we did not think reviling the way to do God's work. But we have always steadily opposed Romanism, and always on the same grounds, of Holy Scripture, Catholic tradition, and right reason. This might easily be known by any one who took the trouble to read our recent publications, and would be still better known to any one who might have heard our recent sermons at Leeds, especially that preached by Dr. Pusey on the rule of faith. Our principles are no secret to those who have anything to do with us, or to those who read our writings. Those who will not look further than inference from other people's doings, and the talk of public meetings, may speak of us as they will—on their own responsibility.

Your most obedient servant,
C. MARRIOTT.

The editor justly remarks that "*changing their minds*" is to mild a term to be applied to the perversions in question, and expresses the wish that Dr. Pusey would "put forth from himself a declaration of firm adherence to the detailed doctrines of our Reformed Church—a declaration at once full and concise—much plainer and less involved than his last long letter, especially accompanied with a renewed protest against Romish corruption of sound doctrine." "It would be widely and warmly welcomed by every right minded member of the Anglican Church."

The Bishop of Manchester has been again signalizing himself by insulting and arbitrary conduct towards one of the incumbents of his Diocese. The Rev. J. R. Alsop, of West Houghton, requested an assistant Curate. The Bishop first said that if his papers and requirements were satisfactory he would license him, provided he *would not preach in the surplice*. This was acceded to, and the papers and requirements were found satisfactory. He then said Mr. Alsop must make himself *legally* responsible for the stipend. This was acceded to, and the *Additional Curate* Fund renewed a grant previously made. Then the Bishop said he wanted a *medical certificate* of Mr. Alsop's state of health. This, too, was sent. A memorial was also sent, signed by more than 450 male adults, asking for the appointment—this the Bishop refused to consider, because it was "an unauthorized interference." He also refused to license the assistant as Curate at all, and to give any reasons therefor. The Rev. Mr. Alsop applied to the Archbishop of York, who said he had no power to interfere. It is alleged that the Bishop of Manchester has a spite against Mr. Alsop, and wants to compel him to resign. Hence his equivocations and evasions.

The *Tablet* states that "on Palm Sunday the Cardinal" Wiseman "administered the Sacrament of Confirmation, in the Chapel of his residence, to the Rev. Mr. (late Archdeacon) Manning," and others, and "afterwards gave the tonsure to Mr. Manning, thus at once incorporating him into the Clergy of the [Roman] Catholic Church" Messrs. Allies, Dodsworth and other recent perverts were present.

The Bishops of Sydney, New Zealand, Tasmania, Adelaide, and New Castle, adopted the following declaration at their recent meeting:—

"We believe that regeneration is the work of God in baptism;" we believe this regeneration to be the particular grace prayed for and expected, and thankfully acknowledged to have been received in the Baptismal service; and we believe that it is the doctrine of our Church, that all infants do by baptism receive the grace of regeneration. Finally, we would express our cordial and entire agreement with the Articles and Formularies of the Church, in their plain and full meaning, and in their literal and grammatical sense; secondly, our willing disposition to accept and use them all in the manner which is appointed, and with special reference to our present subject, to carry on the work of Christian education, in the firm belief that infants do receive in baptism the grace of regeneration; thirdly, above all we would express our unfeigned thankfulness to Almighty God, for the gift and preservation of these inestimable blessings."

FLOATING CHURCH AT HONG KONG.—The Bishop of Victoria has opened a floating Church for the use of English and American sailors in the Harbor of Hong Kong. The vessel fitted up for this purpose affords accommodation not only for the celebration of Divine Service, but for the residence of the Chaplain.—*John Bull.*

The order of confirmation according to the rite of the Church of England has lately been performed in the English Protestant Chapel, outside the Porto del Popolo, by the Rt. Rev. Dr. Spenser, ex-Bishop of Madras, when *fifteen* persons were confirmed.—*Ibid.*

DEANERY OF CHESTERFIELD.—The Clergy of the Rural Deanery of Chesterfield have unanimously agreed to an address of thanks to the Bishop of Litchfield for the recent Pastoral of the Episcopate. In it they say:

"Without attaching, as we believe, any undue importance to ritual observances, we are alive to the immense advantage of uniformity in worship; and although we desire to conform as closely as possible to the plain meaning of the services and formularies of our Church, we deprecate any important changes, in doubtful matters, without a direct reference to the judgment of your Lordship as our Diocesan.

"We are very glad to perceive the marked manner in which your Lordship and your Right Reverend Brethren assert the identity of the Church of England now, with that Church as it existed from the beginning; a truth which especially requires to be broadly maintained in these days of Romish usurpation and renewed aggression. But so far from recognizing the propriety of a return to obselete usages because they may have existed in this country prior to the Reformation, we absolutely deprecate all change whatsoever, in our rites and formularies, unless such changes should be effected by the wisdom of a competent ecclesiastical body.—*John Bull.*

ADDRESS TO HER MAJESTY ON PAROCHIAL EXTENSION.—An address was presented to Her Majesty, on the 14th inst., by the Archbishop of Canterbury, submitting certain suggestions for parochial extension, and offering their co-operation in the promotion of measures founded upon them. The scheme proposed in the addres is as follows:—

To provide 600 additional Churches, in accordance with the report of the Commissioners for the subdivision of parishes, at an estimated cost of £2,100,000, and an annual charge of £150,000, for clergymen's stipends and repairs, to which is added a sum of £120,000, or one-fourth of the total outlay, towards the erection of parsonages, the other three-fourths being expected to be contributed by the Bounty Board and by local efforts. The necessary provision of schools is left to be made by the Committee of Council on Education; and the maintenance of 4,000 Scripture readers, whose introduction into the parishes is part of the scheme, as well as of salaried female district visitors, will, it is calculated, likewise be defrayed by local contributions. As regards the sources from which the requisite funds may be obtained, the address suggests, by the disposal of the Lord Chancellor's patronage, and the better management of Church property. It further contemplates an increase of the Episcopate, and the appropriation of Deaneries to that object. The address expresses a hope that one half the expense would probably be provided by the congregations, especially if subscribers had a voice given them in the nomination of the minister, but in such a manner as to avoid the evils of a popular election.

The address is signed by the Archbishops of Canterbury and York, the Bishops, a number of the Peers, the Speaker, and forty-five Members of the House of Commons.—*Ibid.*

THE BISHOP OF WINCHESTER.—An address having been been presented to the Bishop of Winchester by the Minister and Congregation of St. Paul's, Jersey, on the Papal aggressions, in which they speak of "the Roman Catholic Dogma of Baptismal Regeneration," the Bishop in his reply says:

"I see with pleasure every fresh instance of determination to uphold the pure doctrines of our Reformed Church, and I trust that you and your Congregation, under God's blessing, will never cease to contend earnestly for the faith, and at the same time to maintain the truth in love."—*Ibid.*

COURT OF CHANCERY, Westminster. April 23.—MISS TALBOT'S CASE.—Mr. R. Palmer presented a petition in this cause, in behalf of Lord Howard, the brother of the Duke of Norfolk, and the Vice Chamberlain of Her Majesty's Household, for a reference to the Master, to inquire whether it would be proper and beneficial to Miss Talbot that a proposal of marriage made to her by the petitioner should be accepted.

Mr. Rolt said he appeared on behalf of Mr. Doyle, the testamentary guardian of Miss Talbot, and cordially concurred in the application.

The Lord Chancellor, without any comment, made the order asked.—*Eng. Churchman.*

TRINITY COLLEGE, TORONTO.—We have read with the utmost interest the account of the laying of the corner stone of this valuable Institution, connected with the best interests of the Church in Canada. The funds have been mainly collected by the zeal and devotedness of the venerable prelate who crossed the Atlantic when past the age of three score and ten, to lay before the churchmen of England the story of the wrongs and the spoliation of *King's College*. Although a noble sum for an endowment with adequate donations of land has been obtained, it appears that the prospects of obtaining a legal charter are still problematical, owing to the obstacles interposed by the weak and vacillating enemies of the Anglican church, now in power in England. The latest act of theirs is the transmission of the charter to the authorities of the "*Godless* college," as the "Church" calls it.

GENTLEMEN:

It would not be very easy for me to address you on this occasion, without briefly adverting to the fact, that, on the 23rd of April, 1842, little more than nine years ago, some of us assisted at the laying the foundation stone of the University of King's College, with promising hopes and sincere prayers.

The day being exceedingly fine, and the assemblage large and brilliant, the ceremony was conducted with great solemnity and magnificence. It was, perhaps, the most imposing and interesting spectacle that had ever been seen in Upper Canada, and was hailed as the harbinger of many benefits to the colony.

But vain and fleeting are the works and hopes of men, unless the Divine blessing rests upon them. The noble seminary thus auspiciously commenced in great pomp and splendour, and from which so great results were expected, found itself immediately assailed by the foes of truth, knowledge, and order. And after maintaining a feeble and troubled existence for little more than six years, it was wholly swept away; and so complete was the destruction, that the very name by which it had been honoured was suppressed, as if religion and loyalty had deserted the Province.

But forgetting those things that are behind and reaching forth to those things that are before, let us not be dismayed, but seek with increasing faith the divine aid in this our second and more sanctified undertaking, to raise a Christian Seminary where God's holy name may ever be blessed and praised.

To found a common seat of learning is a proud object of ambition, but to establish a College devoted to the cause of God and the diffusion of science, sound learning, and the true religion through so vast a region as Upper Canada, is one of those precious distinctions which are seldom attained, and associated in our imaginations as it must be, with so many gifts and blessings to young and old, it cannot fail to become a source of delightful reflection through life to all of us, who now enjoy the privilege of being present on this happy occasion.

Feeble we may seem to the world's eye, but what Seminary in the history of literature can claim an origin so pure and holy?

Trinity College is a burst of christian benevolence, to remedy an intolerable act of injustice, and to prove that all oppression is short-sighted, and sure in God's own time to be over-ruled for good.

It is peculiarly the child of the Church; from her it springs, and under her wing it desires to nestle; it will breathe as she breathes, and acquire life and energy from the spiritual nourishment which she is ordained to dispense.

So soon as the buildings are completed, Trinity College will become in all her proceedings as strictly collegiate in discipline and character as the circumstances of this new country will permit; and its authorities will ever keep in view the glorious models of the Parent State, to which pure science and the Christian Faith are so much indebted. From them she will borrow a spark of that living flame by which they have been animated for so many centuries, in order that she may with God's blessing kindle similar inspirations in this Colony.

And I trust that many around me will be permitted to see Trinity College taking an honoured place among the more celebrated schools of learning; and doing for Canada what Oxford and Cambridge have done for England.

Allow me, in conclusion, to congratulate you—the city of Toronto, and the whole Province—that God has put it into the hearts of Churchmen, both here and in the Mother Country, to establish this College on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

It will constitute a great Christian household, the domestic home of all who resort to it for instruction, framing them in the Christian graces, and in all sound learning, and sanctifying their knowledge, abilities and attainments to the service of God and the welfare of their fellow-men.

And can we doubt the result of such teaching, under the blessing of our Lord and Saviour? Has he not made us a little lower than the angels, and promised us a house not made with hands, eternal in the heavens, and has he not bestowed upon us His everlasting Gospel to be our constant guide, our tree of life to light us through this valley of the shadow of Death, to a happy immortality.

It has ever been the practice of Christian believers when undertaking any work of importance, to seek for Divine light and assistance.

Let us then in accordance with a custom so pious begin with offering our devout prayers to Almighty God for his blessings on this solemn occasion, and for his guidance and support to all those who now or hereafter may be connected with Trinity College whose living existence this passing hour commences.

After the laying of the Corner Stone, Sir Allan Napier MacNab addressed the Lord Bishop to the following effect:—

MY LORD BISHOP,

It affords me great satisfaction to congratulate you, and through you all the Churchmen of your extensive Diocese, upon this auspicious commencement of a work, the completion of which is ardently prayed for, by all who desire the dissemination of sound religious and secular education; combined, as on the very highest considerations they ought to be, in order that all things may work together to the glory of God, and the advancement of Christ's kingdom on earth.

The realization of their hopes, must prove likewise the accomplishment of what a long, active, and useful life spent among us, abundantly evince—is a great object, that *you* have for many long years devoutedly and zealously labored to effect; I trust that the blessings of God will attend the exertions of *yourself* and *supporters* to the end, and that we have here seen laid the foundation of an Institution, that shall extend its blessed influence to the latest posterity.

This is not a time, my Lord, to review the causes that have led to these renewed efforts on your part, or to recount the exertions and per-everance, through which (impelled by the highest qualities that dignify and adorn our nature) you have won the *admiration, esteem and gratitude* of all who know and appreciate your high merits, in the exalted and sacred office in which it has pleased Providence to place you, for the good of this community, and the welfare of mankind—they have established you in the hearts and affections of us all; and I am sure that I only express the common feeling, when I pray that you may long enjoy health and strength to prosecute your high Christian duties, with continued success. We all contemplate the happy issue of the present work, not only in its construction, but still more in its efficient operation, as of vital importance to the prosperity and well-being of the members of our Church in particular, and also of all classes of society in general; inasmuch as whatever contributes to the one, necessarily proves beneficial to the other.

An oration in Latin from the pupils of the St. Paul's Church Grammer School, Toronto, was presented by one of the pupils who read it in a clear audible voice to the Bishop, who also replied in Latin.

## New Publications.

DEALINGS WITH THE INQUISITION, or Papal Rome, her Priests, and her Jesuits, with Important Disclosures, by the Rev. Giacinto Achilli, D.D. New York: Harpers. 1851.—Pp. 351.

As an inmate of the Inquisition for some months, at two different periods, the author may be supposed to know something about that humane and beneficent Christian institution, so highly extolled by the French paper *L'Univers*. The book before us gives a very full detail of the proceedings of the Tribunal, and the tyranny it exercises over family relations and the consciences of individuals. His escape from its power is graphically related. We have also the reports of conversations with various officials and priests of the Roman Church, which exhibits them in a very unfavorable light. Dr. Achilli's own theological sentiments are of an Ultra-Protestant character, and may be readily accounted for, from the persecutions and sufferings he has experienced. These would, of course, inspire a certain degree of bitterness towards the functionaries who had caused them. His book will, doubtless, be generally sought for and eagerly perused.

CURRAN AND HIS CONTEMPORARIES, by Charles Phillips, Esq. New York: Harpers. 1851.—Pp. 451.

This is reprinted from the third English edition, which has been much enlarged and improved by the author. A dedication to Lord Brougham, besides being fulsome, exhibits the counsellor's fondness for antithesis and point. The Biography abounds with lively details and piquant anecdotes, and contains sketches of many of the leading politicians, judges, and barristers of the eventful period which Curran adorned. It is a very pleasant book for reading, and, among other things, has some sensible reflections on the proposal to repeal the union, ever and anon raised by would-be patriots.

AMERICANS WARNED OF JESUITISM, or the Jesuits Unveiled, by *John Claudius Pitrat*. New York: J. S. Redfield. 1851.—Pp. 266.

M. Pitrat informs us on the title page that he is a member of the University of France, Ex-Editor of "*La Presse du Peuple*" (Paris), and formerly a Romish Pupil. He gives a sketch of the progress, influence, and practices of the order; has accumulated a large amount of quotations from works by celebrated Jesuit Fathers, which are decidely contrary to religion and good manners, and the authors of which he avers are in good repute among Romanists. In this it is a sort of sequel to Pascal's famous Provincial Letters. He also gives numerous statistical tables, proving the great increase of the Roman schism in this country of late years, though the extent of immigration is amply sufficient to account for it. The author boldly challenges the Rev. M. De Blieck, President of St. Xavier College, to disprove the statements in his book, which we suppose will have to be done (*if it can*) in some definite manner, and not by general and vague denials or assertions.

THE FRUIT GARDEN, by P. Barry, of the Mount Hope Nurseries, Rochester, New York. Charles Scribner. 1851. pp. 384.

This neatly published book includes a large amount of instruction upon the physiology of Fruit Trees, the theory and practice of Propagation, Transplanting, Pruning and Training; the varieties of trees; the laying out of Gardens and Orchards; Gathering and Preserving Fruits; Destruction of Insects; Implements, and other matters pertaining to the subject. It appears to be a very clearly written and useful manual, and will prove a highly valuable acquisition to those whose pursuits demand such a guide, and have not much theoretical or practical knowledge.

THE LIFE OF ALGERNON SIDNEY with sketches of some of his Contemporaries, and extracts from Correspondence and Political Writings. By G. Van Santvoord. New York. C. Scribner. 1851.

Though the name of this celebrated man is well known to the readers of English History on account of his trial and execution for high treason, yet the preceding events of his life are not equally well known. Mr. Van Santvoord has supplied this want in the well executed sketch before us, and has exhibited the portraiture of one of the most uncompromising and conscientious republican leaders of the period of the civil wars. The proceedings on the trial are given at some length and the illegality of the testimony and the tyrannical ruling of the infamous Jeffries clearly demonstrated. The attainder was reversed by act of Parliament on the accession of William and Mary. It must be candidly allowed that the opinions and language of Sidney were better suited for the institutions and genius of a republic, than for the monarchical constitution of England.

THE FARMER'S GUIDE, No. 17, has been published by Messrs. L. Scott & Co.

It contains an excellent Preface by the author, Mr. Stephens, describing the plan and improvements made in the work since the first edition, and his own travels on the continent, and practical researches in the science of Agriculture. The American appendix to *Summer*, is concluded; and the operations in *Autumn*, are commenced. The more important are *Sowing Turnips & Clover*; Picking and drying *Hops, Flax, & Hemp*; *Reaping Corn Crops & Stacking Corn*, i.e., Wheat, Barley, Oats and Rye, (not Indian Corn.) The publishers mention that the whole work will be completed before the 1st of July, and that there are about 200 pages more than originally contemplated; but that the remaining numbers will contain 96 pages instead of 64, to comprehend the work within the original limit of 22 numbers, *the price remaining the same* ($5). This is very liberal and creditable on their part, and should be recompensed by an increase of patronage. As the postage on books will be *increased* by the new law, orders by mail should be *immediately* forwarded.

THE MERCERSBURG REVIEW, for May, has been received; also the WESTMINSTER REVIEW, for April, republished by Messrs. L. Scott & Co., which shall be fully noticed in our next. The CHARLESTON GOSPEL MESSENGER, the MENTOR, and the CHILDREN'S MAGAZINE, for May, published by the S. S. Union, have also come to hand.

BISHOP DOANE'S ADDRESS at the funeral of the late Rev. Dr. Ogilby, has been published at the request of the Clergy, Wardens, and Vestry of Trinity Church, in a beautifully printed pamphlet, by Mr. D. Dana, Junior. Greatly as our feelings and sympathy were excited at hearing this noble and grateful tribute to one so well deserving of it, the admiration has been enhanced at perusing it in private and being enabled the more thoroughly to perceive and enjoy its beauties. It has but just been received, which prevents our saying more at present.

## Diocesan Intelligence.

DIOCESE OF NEW YORK.—*Acts of the Ecclesiastical Authority.*

The Rev. Jacob B. Morss has received a Letter Dimissory to the Diocese of Pennsylvania.

The Rev. Reuben Riley has been received into the Diocese upon a Letter Dimissory from the Bishop of Maryland, and the Rev. Samuel Cooke, upon a Letter Dimissory from the Bishop of Connecticut.

The Canonical Certificate has been received and recorded, of the election of the Rev. Timothy F. Wardwell, as Rector of Emmanuel Church, Rockton,—of the Rev. Samuel Cooke, as Rector of St. Bartholomew's Church, New York; and of the Rev Philander K. Cady, Deacon, as Rector of the Church of the Holy Trinity, West Troy.

We understand that the Ecclesiastical Authority of this Diocese have determined to recommend the same day as that chosen by the Bishop of Western New York, (viz: *The First Sunday after Trinity, June 22d*) to be observed in every Church in the Diocese, to the same end. The Offerings received on this occasion, to be devoted to the OREGON MISSIONS, or some other branch of Home Missions. This is in addition to the Celebration in Trinity Church, on Monday, June 16.

RHODE ISLAND.—*Episcopal Acts.*—CONFIRMATIONS, 1851. February 23d, Sexagesima Sunday, in Emmanuel ch., Manville, three persons were confirmed. Evening Prayer and the Preface were read by the Rev. S. Penny, jr. A Sermon and Address were delivered by the Bishop.

April 20th, Easter Sunday, twenty-three persons were confirmed in Grace ch., Providence.

April 22d, Tuesday in Easter week, 19 persons were confirmed in St. James' ch., Woonsocket. Evening Prayer and Preface by Rev. B. P. Talbot, Rector; Sermon and Address by the Bishop.

April 24th, in St. Paul's ch., North Providence, five were confirmed. Evening Prayer was read by Rev. F. J. Warner of Wakefield, and the Preface by Rev. G. Taft, Rector of the Parish. The Bishop delivered a sermon and an Address.

April 28th, three persons received the holy rite of Confirmation in Christ ch., Lonsdale. Evening Prayer and the Preface were read by Rev. F. Watson. A Sermon and Address by the Bishop.

The Rev. F. J. Warner, Presbyter, has been received into this Diocese with a letter Dimissory from the Bishop of Pennsylvania, and is settled as Rector of Ascension ch., Wakefield.

*Appointments.*—The Visitation of St. John's ch., Providence, will be made on the evening of the 3d Sunday after Easter, May 11th, at 7 1-2 o'clock, when the holy rite of Confirmation will be administered.

On Thursday, May 15th, at 4 o'clock, P. M., the *laying of the corner stone* of a new church at Greenville, will take place. The clergy are requested to be present in their robes. At 7½ o'clock P.M., of the same day, a Confirmation will be held in the usual place of worship at this Missionary Station. The previous appointment for Greenville, on May 6th, is hereby revoked.—*Church Witness.*

CONNECTICUT.—The Bishop of this Diocese held the following Confirmations during his recent tour:

| | | |
|---|---|---|
| April 13 | New Haven, Trinity Church, | 32 |
| " | " St. Thomas', | 19 |
| " | Fair Haven, St. James', | 8 |
| 15 | Norwalk, St. Paul's,* | 26 |
| 16 | New Canaan, St. Mark's, | 6 |
| 17 | Ridgefield, St. Stephen's, | 6 |
| 18 | Danbury, St. James', | 13 |
| " | Bethel, St. Thomas', | 6 |
| 19 | Brookfield, St. Paul's, | 16 |
| 20 | New Milford, St. John's, | 31 |
| " | New Preston, St. Andrew's, | 20 |
| 27 | (Morning,) at Naugatuck, | 9 |
| " | (Afternoon,) at Waterbury, | 34 |
| 29 | )Morning,) at Watertown, | 35 |

On Easter Eve, the Holy Sacrament of Baptism was administered in the Free Episcopal Chapel, in this city, by the Rector, the Rev. C. R. Fisher, to *three* adults and *twenty-one* children—in all 24.—*Calendar.*

* Two being from Christ Church, Westport.

NEW-JERSEY.—*Episcopal Services.*—On Friday afternoon, April 18th, (Good-Friday,) in Christ ch., Bordentown, the Rev. Mr. Bradin read prayers, and the Bishop preached, and confirmed *one* person: the Rector, the Rev. Mr. Mitchell, reading the Preface.

In the evening, in Christ ch., Allentown, the Rev. Mr. Bradin read prayers, and the Bishop preached. The Rev. Mr. Mitchell was present.

On Saturday, 19th, (Easter Even.) in Christ ch., Bordentown, the Rev. Mr. Bradin read morning prayers, the Rector catechised the children, and the Bishop examined them, preached, and administered the Holy Communion.

On Tuesday, the 22d, (Tuesday in Easter week,) in the afternoon, in Trinity ch., Fairview, the Bishop read prayers, preached, and confirmed two persons; the minister, the Rev. Mr. Hallowell, reading the Preface.

On Wednesday, the 23d, in St. John's ch., Salem, in the afternoon, the Rev. Mr. Harrold, (of the Diocese of Delaware,) read prayers, and the children were catechised by the Rector, the Rev. Mr. Kidney, and examined by the Bishop. The Rev. Messrs. Otis, Boggs and Mackie were present. In the evening, the Rev. Messrs. Boggs and Mackie read prayers, and the Bishop preached and confirmed five persons (making, with one sick person in private, six). The Preface was read by the Rector. The Rev. Messrs. Otis and Harrold were present. On Thursday, the 24th, the Rev. Messrs. Mackie and Harrold read morning prayers, and the Bishop preached, and administered the Holy Communion; assisted by the Rector. The Rev. Mr. Boggs was present.

In the afternoon, in St. George's ch., Penn's Neck, the Rev. Mr. Harrold read prayers, and the Rector preached. The Missionary, the Rev. Mr. Otis, and the Rev. Messrs. Kidney and Mackie were present.

In the evening, in the Methodist Meeting House at Penn's Grove, the Rev. Messrs. Kidney and Mackie read prayers, and the Bishop preached. The Rev. Mr. Otis, the missionary, was present.

On Saturday evening, the 26th, in St. Andrew's ch., Mount Holly, the Rev. Mr. Bradin and the Rev. Professor Hyde read prayers, the Rector, the Rev. Mr. Morehouse, administered adult Baptism, and catechised the children, and the Bishop examined them, preached, and confirmed two persons. The Rev. Mr. Germain was present. On Sunday, the 27th, (first after Easter) the Rev. Mr. Germain read morning prayers, and the Bishop admitted the Rev. Marcus F. Hyde, Professor of ancient languages, in Burlington college, and acting Rector, to the holy order of Priests. The candidate was presented by the Rev. Mr. Bradin, and the Bishop preached, and was assisted in the administration of the Holy Communion by the Rev. Mr. Morehouse.

In the afternoon, in a schoolhouse, at Medford, the Rev. Messrs. Germain and Bradin read prayers, and the Bishop preached.

*Proceedings of the Standing Committee.*—At a special meeting, held at Newark, on the 23d of April, Robert J. Harvey, A. M., was admitted as a candidate for orders; and testimonials for the Priesthood were granted to the Rev. Marcus F. Hyde, A. M., Deacon, Professor at Burlington College.—*Ibid.*

PENNSYLVANIA.—During the preceding month, Confirmation was administered by the Bishop of the Diocese in the following Churches, viz:

St. Paul's, confirmed 15 persons; in private from St. Peter's 1; St. Peter's 31, in private 2; Christ ch. 15; St. James the Less 5; St. James, Philadelphia, 16; Grace ch. 24; Emmanuel, Kensington, 24; St. Peter's, Philadelphia, 5; St. Andrew's 3; St. Mark's 23; Church of the Nativity 7; Calvary ch., Rockdale, 6; Trinity ch., Pottsville, 44; St. Paul's, Minersville, 2.

During the same month the Church of the Mediator was consecrated. The corner-stone of Calvary ch., Philadelphia, was laid and one ordination held, at which the Rev. D. Washburn, Deacon, was admitted to the order of Priests.

*Consecration.*—On Easter-day, the Church of the Redemption, Spring Garden, "a memorial before God of many prayers and alms and works and labors of love," was consecrated to the honor of God's great name, by the Bishop of the Diocese. This consummation and the gladsome festival seemed a concurrence, "that the life also of Jesus might be manifest." A new Temple, invoking the inhabitation of Him whom heaven and the heaven of heavens cannot contain, upon the day when the Holy Church throughout all the world commemorated the upraising of that Temple in which dwelt all the fullness of the Godhead bodily, was it not God's answer to His people's prayer, "Increase our faith." Joyously sounded through the newly hallowed courts, the words of inspiration, the Church's Easter anthems, "Christ our Passover is sacrificed for us," "Christ is risen from the dead;" and many hearts, sorrowful and rejoicing, were made glad, when the minister of the Chief Shepherd and Bishop of our souls, preached "Jesus and the Resurrection." Peace be within these walls, and spiritual plenteousness. By the mighty power of the Holy Ghost, be that Temple made with hands, a Beautiful Gate, at which the maimed shall receive strength, walking, leaping, and praising God, to enter into that holy city, of which the Lord God Almighty and the Lamb are the Temple.—*Banner of the Cross.*

NORTH CAROLINA.—St. Paul's ch., Edenton. Visitation of the Bishop. On Easter Eve the Sacrament of Baptism was administered to eight adults and two children.

On Easter morning the Bishop preached and celebrated the Holy Communion assisted by the Rev. Mr. Snowden of Hertford. In the afternoon the Bishop preached and confirmed 22 persons (12 white and 10 colored) and addressed the confirmed. After service he also confirmed a sick man at home.

On Thursday, April 24th, at morning Prayer the Bishop baptized two adults, and confirmed five persons (3 white and two colored).

On Friday, (St. Mark's day,) the Bishop held a special ordination at St. Paul's, Edenton, when Messrs. Frederic Fitzgerald, Charles McDonough Parkman, A. M., Alumnus of the Gen. Theological Seminary, and Joseph A. Murphy, were admitted Deacons. Morning Prayer was said to the lessons by the Rev. E. Geer, Rector of St. Peter's, Washington; the lessons were read by the Rev. F. A. Shepherd of Scuppernong, and the prayers were said by the Rev. W. E. Snowden of Hertford. The Rev. A. A. Watson of Plymouth, preached the Sermon from Jude, v. 11. After which the Bishop addressed the candidates. The Rev. Mr. Shepherd then presented the candidates, and the Bishop proceeded to the Litany, Communion office, and Ordination. Mr. Fitzgerald, one of the newly admitted Deacons, being appointed thereto, read the Gospel. The Sentences of the Offertory were read by the Rev. E. M. Forbes, Rector of Christ ch., Elizabeth city, and the Bishop proceeded with the Communion office, and administered to the Priests present and to the newly admitted Deacons. The Rev. Messrs. J. H. Wingfield of the Diocese of Virginia, and E. M. Forbes, administered the Holy Sacrament to the Laity. The Rector, the Rev. S. I. Johnston, was also present, but not being entirely recovered from his late illness, took no part in the offices. Mr. Fitzgerald has been appointed by the Bishop to Jackson. Messrs. Parkman and Murphy have been appointed to serve in the churches at Edenton and Elizabeth city, under the direction of the Rectors.—*Ibid.*

From the Banner of the Cross.

MISSISSIPPI.—We have received the Journal of the proceedings of the Twenty-Fourth Annual Convention of this Diocese. Among much other interesting matter, we find the first Annual Address of the Bishop. From this we take the following summary.

"Thus, brethren, have I laid before you a statement of my endeavors, under God, to serve you during the ten weeks of my Episcopate. I have baptized nine adults and eleven infants, confirmed sixty persons, administered the Holy Communion on seventeen occasions, preached about forty times, and travelled more than eighteen hundred miles; the greater part of this distance, however, was by water.

That I was prevented from going through with my second visitation was a sore trial to my spirit. I had set my heart upon seeing the smaller congregations and the scattered sheep of our fold in the Northern and Eastern sections of the Diocese, and I was especially desirous of ministering comfort and encouragement to the destitute flocks of St. Paul's, Columbus, and St. John's, Aberdeen. But as it was God's good pleasure that I should not thus be gratified, it becomes me, and all who were looking with desire to my coming, to bow with cheerful submission to His will. With the Divine permission and pleasure, I will endeavor to carry out my intended visitation, immediately after the rise of this Convention; and will remain as long with them as the heat of the season and my still enfeebled health will permit."

The Committee on the state of the Church, made the following report, which was agreed to.

*Report of the Committee on the State of the Church.* From the statistics furnished, it appears that the condition of the Church is flourishing. The Diocese, itself, being yet in its infancy, cannot present to our view that strength and imposing appearance, which are the result of time and careful effort; still it not only promises much, but at the same time gives proof that what it promises, will be realized. We cannot doubt, that the progress among us will be rapid, if we are only faithful to ourselves. Wise and unremitting efforts for the advancement of Christ's kingdom, are invested with an all-subduing might by the Spirit of God. But we cannot expect the Divine blessing unless we are determined to labor with unwearied perseverance and in earnestness of heart.

The Committee would, therefore, impress upon all who love the ordinances of God's house, the needfulness of prudent measures and prompt action. As Churchmen we have great objects to accomplish. The very spirit of the times demands of us decision and energy in our undertakings, And in what shall we be decided and energetic, if not in the cause of the Redeemer? Let it then be at once our duty and delight, to aid in carrying out such measures as our Diocesan council has, with the blessing of God, been enabled to mature for the advancement of His glory and the salvation of men.

The Missionary organization proposed for the Diocese is of great importance. It is incumbent upon us, as faithful children of the Church, to place the means of grace within reach of the greatest possible number. This can best be done by faithful and well-instructed Missionaries. Through their instrumentality, the Church and the Gospel will be brought to the very home of all desirous to receive them, and the oft-repeated reproach that we are careless of the spiritual wants of those around us, will be effectually removed.

The system of Convocations, too, will need our fostering care. Such assemblies will make our Church better known, and deepen the interest which her members ought to feel in all things pertaining to her welfare. Whatever tends to bring us more frequently together, and strengthen the ties which unite us, cannot fail to meet with our approbation and support.

The Episcopal fund, which it is proposed to create, in order that our beloved Bishop may be freed, so far as in us lies, from every pecuniary embarrassment, requires immediate and careful attention. It is to be hoped, that every one of us, will give this matter due consideration. The whole Diocese is interested in the formation of the fund. We rejoice that proper measures have been taken to effect so desirable an object, and we trust that vigilant and well-directed endeavors will mark their execution throughout.

The ministers of the different parishes will, we are convinced, see the necessity of carrying out strictly the requirements of our Diocesan Convention. Without their efficient co-operation, laws and regulations are made in vain. It is through their efforts, that the spirit and wishes of the Convention will, with God's blessing and guidance, diffuse themselves through the length and breadth of the Diocese, and take possession of the hearts of the people. Their flocks cannot be expected to comply readily and cheerfully with the demands of the Church, if they themselves show symptoms of coldness and neglect.

The state of the Church in our Diocese is, as we have already observed, full of promise. The prospect before us grows brighter as we advance. Reasons for encouragement, and motives to vigorous exertion, appear on every hand. Let us press on in the Spirit of the Lord and in His might, for then difficulties will vanish, and toil itself be sweet.

After a careful examination of the parochial reports, and other documents placed in their hands by the Bishop, the committee present the following statistics, as drawn from those several sources of information, viz: [See Appendix D. for tabular details.]

| | | | |
|---|---|---|---|
| Whole number of families reported, | | | 250 |
| Baptisms—Adults white, | 28 | 138 | 196 |
| Infants do. | 110 | | |
| Adults colored, | 19 | 58 | |
| Infants do, | 39 | | |
| Confirmations, | | | 60 |
| Communicants reported as added past year, | | | 38 |
| whole number, | | | 371 |
| Marriages—white, 16 colored 5 | | | 21 |
| Funerals, | | | 60 |
| Catechumens reported, | | | 83 |
| Sunday School Teachers, | 62 | | 534 |
| " " Scholars, | 472 | | |
| " volumes of books, | | | 1464 |
| Contribution to Communion alms, | | | $762 10 |
| All other objects connected with the Church | | | $15,053 02 |

Your Committee regret, that because of the very imperfect manner in which the parochial reports are generally made out, it has been found impracticable to furnish anything like a satisfactory exhibit of the increase of the Church in this Diocese, during the past year. To this important branch of duty, as presented by Canon IX of this Convention, and of Canon XXIX. of the General Convention, the Committee beg leave to call the serious attention of the clergy of this Diocese.

S. PATTERSON, Chairman.

The following resolution was offered and being put to vote, passed, viz:

*Resolved*, That with the consent of the vestry, it shall be the duty of every settled minister, not having more than two congregations in his parochial care, to devote one Sunday in every three months to Missionary labor, under the direction of the Bishop as to time and place.

We have not yet been favored with a copy of the Journal.—[ED. CHN.

## Married.

At Avon Springs, May 7th, by Rev. Lawson Carter, Rev. T. Jarvis Carter, Rector of Grace Church, Cleveland, Ohio, and Emma C. C., daughter of C. J. Woolson, all of Cleveland.

At Montevideo, Uruguay, South America, on the 7th January, at the residence of Rodger Smith, Esq., by the Chaplain of the U.S. Frigate, "Congress," Peter Bours, Jr., formerly of New York, to Miss Rodolphina Adelaide, daughter of Rodger and Mary Ann Smith, of Montevideo.

## Notices.

### QUARTERLY SERMON.

The Rev. Samuel Cooke, Rector of St. Bartholomew's Church, will preach the Quarterly Sermon in the Free Church of the Epiphany, 130 Stanton st, between Essex and Norfolk sts., on Sunday evening, May 18. Service to commence at 7½ o'clock. The collection, usual on such occasions, will be made.

### TRINITY CHURCH.

On Sunday morning, a collection will be made in Trinity Church, in aid of the funds of the Protestant Episcopal Tract Society," an institution needing the aid by its extensive gratuitous circulation, and deserving the kind liberality of all the friends of the Protestant Episcopal Church, by its strict adherence to the precepts and doctrines as taught in the Bible and Book of Common Prayer.

### MARYLAND CONVENTION.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will be held in St. Paul's Church, Baltimore, on Wednesday, May 28th, at 9 o'clock, A.M.

May 6-3t H. COLBURN, Secretary.

### BURLINGTON COLLEGE.

The ninth Term of this Institution will open on the first day of May next. Early application is requested. Address, the Right Rev. Geo. W. Doane, D.D., President, Burlington, New Jersey. Apr 5 2m

### ST. MARY'S HALL,

Burlington, New Jersey.

The Twenty-ninth Term of this Institution will open on the first day of May next. Early application is requested. Address the Right Rev. Geo. W. Doane, D.D., Rector.

Mar 29-2m

RELIEF FOR BROKEN-DOWN CLERGYMEN AND OTHERS.

Dr. Banning, of 341 Broadway, takes this method of informing all Bronchitic, Dyspeptic and generally debilitated ladies and gentlemen, but especially Clergymen and Singers,—that, after travelling several years for investigation and experiment, he has perfected a complete System of Mechanical Appliances, by which, in conjunction with other rational and simple means, he is now prepared to give ENTIRE RELIEF to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

Dr. Banning would also mention the fact, that the work, entitled "Common Sense," exposing the causes of, and teaching how to prevent and relieve Consumption, Bronchitos, Dyspepsia, and Chronic Weaknesses generally, may be had at his office, where he remains for consultation on these topics, from 9 A.M. to 5 P.M. tf

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since May 6, viz:

St Pauls, Brunswich, Me, 15; Grace, Cedar Rapids Iowa, 3; St Pauls, Alexandria, Va, 99 54; St Bartholomews, 207 88; (of this 2 50 is for Ottawa, 15 for Oregon, and 10 each for Ohio, Illinois and Kentucky) St Pauls, Huntington, Ct, 8 44; Grace, Long Hill, Ct, 4 56; a friend to Missions, Newburgh, 2; S S St Bartholomews, half 32 33; Christ, Bethesda, Ct, for the West, 3; Ch of the Ascension, NY, S S for the Jews, 5; Domestic Missions, T, Fort Monroe, Va, 10; St James, Birmingham, Ct, 34. Total, 424 95.

THOMAS N. STANFORD, Treas.,
New York, May, 13, 1851. 137 Broadway.

### FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of May 5, the following contributions, viz.:

St Pauls, Alexandria, Va, 61; a member of Ascension, 1; Dr F D P, 25; Port Royal, Va, by Rev W H Pendleton, Chi, 5; Ascension, Mrs E M Remsen, Ed Chi, 200; do, Mrs W B A, thro' Mrs Dr Bedell, bread fund, Greece, 20; Providence, St Johns, members of, for support of Rev E W and Mrs Syle, Chi, 900; a family of do, Ed Chi, 25; St Stephens, Harrisburg, Pa, 20; St Bartholomews, NY, by S Cambreleng Esq, genl, 179 38, Af 2 50, SC Ed Chi, 2 yrs, 50—231 88; Grace, Providence, S S Jew Miss Soc, Ed Eleanor, Vinton, Af, 20; Christ, Pomfret, Ct, by Rev R Park, 20; St Johns, Norristown, Pa, 32; Ascension, Mrs A, by Mrs Dr Bedell, Chi, 10; Christ, Lonsdale, Af, 4 21; St Pauls, Windham, Ct, 1 48; Ascension subscription of late Dr R, by H R, Ed Chi, 25; S S of St Barthclomews, by J Reese, Esq, half 32 32; Christ, Savannah Fem Miss Soc, 35; do S S EJ, Neuville, Af, 20; St Johns, Savannah, 100; St James, Zanesville, O, of which from S S, 2 16, 28; Miss L Ker, Savannah, Ed Thos Cranmer, Af, 20; 5 ladies of Miss'y circle, Brooklyn, by Miss Pierrepont, 25. Total, 1861 89.

P. P. IRVING,
May 12, 1851. 2 Park Place.

### NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 6th inst.

Mrs J C Stevens, ann, 5; Rev P P Kidder, Albion, W N Y, for Prayer Books sold, 3; T, by the hands of Mr T N Stanford, 2 50; Emmanuel ch, Rockton, W NY, Rev T F Wardwell, 15. Total, 25 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 13, 1851. 20 John street.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since the 6th inst.

Christ ch, Nicksburgh, Mississippi, by G S Yerges, Esq, 10; Mrs J C Stevens, ann, 5; T, by Mr T N Stanford, 2 50; St Pauls, Flat Bush, Rev Wm Long, 2 45. Total, 19 95.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 13, 1851. 20 John street.

### P. E. CHURCH MISSIONARY SOCIETY FOR SEA MEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 21st April last.

Collections at the Church of the Holy Comforter, for books, 9 68, for the Mission, 4 61; monthly offg of St Marks ch, NY, 14 58; C L Doe, ann, 1; J O Taylor, ann, 2; coll at St Bartholomew's ch, Anniversay Sunday evening, April 27th, 153 13, and the following subscriptions, viz: J C Lea, 5; J L Curtis, 5; R Lawrence, 5; B H Martin, 1; Trinity ch, NY, stipend, 3600; coll at Christ, NY, 60.

E. M. DUNCAN, Treasurer,
New York, May 13, 1851. 114 Wall-st.

### NASHOTAH MISSION.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of $10 from N J C, and $5 from S R Kemper, Esq, Summit, Wisconsin.

Nash. Lakes, Delafield, AZEL D. COLE,
Wis, May 9, 1851. Pres. of Nash. House.

### GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

## Selected Matter.

From the Liverpool Mail.

### Latest Apostacies to Popery.

Several of the so-called and "latest" apostacies to Rome ought to have been avowed long ago—some of the newest are, in reality, among the stalest and the most sickening. In speaking thus, we are far from adopting the tactics of those ultra-protestants who, while they believe that apostacy to Popery is tantamount to spiritual suicide, nevertheless eagerly urge on a comparative handful of unsettled, impulsive, and misguided men to plunge, body and soul, into the fearful abyss of Romish idolatries, superstitions, and heresies. With our innate and increasing horror of Romanism proper as a spiritual and temporal *imposture*—if not an eternal undoing—we cannot swell that unreflecting crowd who would hurry even honest doubters out of the Anglican into the Papal communion—that reckless crowd, who, according to their own principles, would counsel spiritual Self-Murder.

Albeit, when any unhappy dupes and victims have, in heart and hidden intent, once taken this fatal plunge, we cannot but experience a sensation of relief—as if from some frightful night-mare—whenever we see them hoist their true colours and range themselves among our Church's open enemies. Then we are on our guard—then we know foes from friends. What could have been expected from the Leeds recusants after one of the three Patrons of St. Saviour's, the Rev. Mr. WARD—himself, unless we mistake, a former Vicar or Curate of that Church—had placed on the Books of the Bristol Church Union such an infamous motion as he, while yet a sworn Priest of our Reformed Church, dared to pen? Did he not, last year, pen a motion to the effect that the *Supremacy* over England's Church ought to be restored to the Roman Pontiff, from whom, as he pretended, it had been unrighteously taken away! And why was he not instantly drummed out of this Church? For weakly tolerating such poor, crawling creatures as this Mr. WARD, most of our Church Unions are deservedly obnoxious to universal public distrust and deep suspicion. These "Church Unions" can make a world of fuss, all about such pitiable but comparatively harmless heretics as Gorham or Codner; but they are silent—dumb—speechless about wholesale Anglican perjury and fearful Roman idolatry.

Then, again, look at the unhappy ringleader of those of the St. Saviour's Clergy at Leeds who have too tardily apostatized. Who ever heard or knew aught that ever reflected much or any credit on *their* judgment? Our first knowledge that there was such a person as Mr. MINSTER, the now apostate vicar, was from seeing his name figuring in the papers, *a la* the Earl of Aldborough, as avouching the virtues of the subject of some Quack advertisement. Our second knowledge of him arose about three months ago from the jesuitical manifesto which this Mr. MINSTER put forth to his congregation, when his Bishop very properly inhibited him and his curates from encouraging the *habit* of auricular Confession. We denounced, at the time, the unblushing manner in which MINSTER proclaimed his own "private judgment," his own private whimsies, his own ecclesiastical rebellion, his own sin and shame. MINSTER positively wrote thus:—"In 1849 his lordship enjoined the clergy of S. Saviour's to *confine* the practice of confession, among their people, to the two cases of persons intending to communicate, and to sick persons. It was *possible* to understand the bishop's words *in such a sense*, as would permit the clergy to receive the confession of *any* earnest-minded person who would wish to make it *(sic)* and the clergy thought it *only dutiful* to his lordship to do so"!!!

Was there ever a grosser outrage on the English language, or on England's common sense and mankind's common honesty? No wonder that this unhappy man, along with four or five Curates of that district and its vicinity, and about a score of misguided laity, have, at long last, fulfilled their foolish threat; and gone over to Rome. *We wish the Romanists great joy of the whole batch*—particularly of the sapient ringleader, the patroniser of quackery, and the torturer, if not murderer, of the Queen's English. Such feeble-minded and unprincipled creatures are really not fit to have charge of a henroost; much less of one of *our* parish churches. For several years they have been a sore thorn in the side of the honest-minded Vicar of Leeds. Young, if not upstart clerics, here and there, have hastily and bitterly denounced that worthy Vicar's *caveats* as harsh, undeserved, and uncharitable. We have ever upheld their justness and absolute necessity. And the melancholy upshot now fully testifies all the warnings and denunciations so faithfully given forth by Dr. HOOK.

Surely it is high time for Dr. PUSEY and the Rev. Mr. MARRIOTT, who—heretofore with the apostate Mr. WARD—are the surviving co-trustees of S. Saviour's, to make some satisfactory and reassuring Public Declaration. What mean *they*? All unsophisticated English churchpeople, in common with ourselves, cannot anyhow comprehend how the clever Writers of the *Oxford Tracts* should BEGIN with writing most powerfully against the idolatries, hereries, superstitions, and monstrous errors of Rome; while they now END with *holding their tongues*, as if hermetically sealed, on the whole question. This will never do. High-churchmen everywhere ought to urge and constrain their leaders, or supposed leaders, to declare themselves and to "deliver their own souls," in this day of rebuke, and blasphemy, and apostacy. Much as we honour and revere the learning, and the piety, and the labors, and the patiently-borne persecutions of Dr. PUSEY and some of his friends, we must say they, too, had better openly range themselves on the side of Rome, unless they are *once again* prepared honestly to proclaim that there *is* and *ever must be* a mighty and vital difference between Reformed and Unreformed—between Scriptural truth and lying legends—between worshiping Him who is a Spirit, and giving to any creature that glory alone due to the Creator; bowing down to wooden images and wax-work idols, saying idolatrous prayers to winking Madonnas; and superstitiously believing in such rank impostures as Romish Ecstaticas and liquifying blood. All this kind of thing only tends to bring true Christianity into deeper contempt with the educated worldling and the calculating debauchee, the infidel and the scoffer. We are tired of it—thoroughly sick of it. It must not, it will not, be tolerated any longer. No, no! churchmen must now make up their minds." If JEHOVAH be God, cleave to him—but if Baal be "God, why then, openly follow him."

With a feeling still more allied to sorrow than to pity we chronicle the final apostacy of Archdeacon MANNING. His unwearied zeal, his transparent sincerity, his commanding talent combined to extort the eulogies even of Protestant Dissenters; while they quite shut the mouths of the Clergy of his own arch-deaconry, (though mourning over his growing and undisguised feeling of alienation towards our Church,) from paining him with one upbraiding word. MANNING is, in our judgment, by far the greatest loss our Church has to mourn, since the acute and subtle NEWMAN began to contemplate apostacy. both, we believe, are isolated batchelor priests; and though the former as well as the latter is a total stranger to us, we have been crediby informed that Archdeacon MANNING somo time ago became morbid and moody—to apt too brood and grieve over evils, real or imaginary, suffered by our Church. He was gifted with the highest intellectuality. But it is a perilous endowment. "Great wits are sure to madness near allied." The lamentable fall of so gifted a divine emphatically re-echoes that command of Holy Writ—"Cease ye from man—for "wherein is *he* to be accounted of?"

In conclusion, we still say, Let no superficial observer, let no shallow dogmatiser, ignorantly deceive himself that all these sad secessions are *legitimately* chargeable to Church Principles. Years ago a thoughtful writer, Mr. SYKES, remarked that ever since the Georgian era "church principles" had gone to sleep, as it were—had been overlain and half smothered; but, though he might not live to see it, sure he was they would one day wake up and produce a vast revolution and commotion within the Anglican church. We are now in the very midst of this foreseen reaction and floodtide, this upheaving and swaying to and fro of human opinion. Truth is relative as well as absolute—and ill-balanced minds seize hold of some one point and exaggerate it out of its due proportion. It is an old axiom of true philosophy "That all Error has some show, if not substratum, of truth." Thus, sensitive minds, enamoured of the idea of universal Christian unity, grasp at its semblance and shadow, while they so brood over what is wanting or wrong in our own church as to become blinded to all the frightful abuses of the Papacy. They are shocked and scandalized at a semi-presbyterian Premier presuming to interfere with the functions of the Episcopate; they are horrified at the sorely incongrous farce of a Presbyterian Chief Justice and a conclave of anythingarian if not infidel law lords being set up as a final Court of Spiritual Appeal; and above all, they judge it to be all over with our church when her crotchetty but most devoted sons, such as Mr. BENNETT, are silenced and ousted—without time for deliberate reflection, or coming to a better mind—by a vile London mob, hounded on by the Premier as the chief parishioner, and truckled to by the Bishop. All this is sad enough, and cries aloud for reform. No doubt it biasses and overturns morbid minds already unsettled as to the claims of our Church. Yet, after all, "church principles;" in their right use, as contradistinguished from their abuse and excess, have wrought an incalcuble amount of spiritual good for this Church and Nation—dissenters themselves being our judges. Fox-hunting parsons are now almost unknown. The cellar and the garret, the hovel, the cottage, and the hamlet, were never before so assiduously visited. The swarming children of the Poor were never before so universally cared for, if not trained and Christianly educated. At home and abroad, throughout Great Britain and her vast colonial empire the Church is now "up and doing" with an earnestness, a self-denial, and an energy, which GOD Himself has everywhere both owned and blessed. Therefore we do not despair. The good ship of the Church will right herself presently. Already the rash Premier protests he will not further meddle with matters ecclesiastical, having the warning example of the Scottish disruption before his eyes. If high-churchmen will only lay aside their fashionable, Belgravian, sickly sentimentalism, and once more fearlessly protest against Romish errors and idolatries, mutual confidence may yet be restored; mutual tolerance and forbearance yet prevail, and mutual hopefulness spring up. We conclude with the calm review of that Liberal politicion and zealous churchman, the learned member for the city of Oxford: the new Solicitor-General, Mr. PAGE WOOD, well says—

"He had carefully examined a Roman Catholic Calendar, and he found that in a space of nine years they were able to state about seventy clergymen who had gone over. Now, seventy was, no doubt, a great number; but still seventy out of fifteen thousand was not so fearfully alarming that we should therefore despair of the church, or should think of going all lengths, or any length, in order to do that which might lead to that fatal thing—the disruption of the church."

From the Banner.

We published in the Banner of April 4th, from the (London) Guardian, an extract from an official document thus designated in that Journal, "An Address by the presiding Bishop of the American Church to the Archbishop of Canterbury." Although some points in that address, which we knew would be received as an *official communication* coming from "the American Church," gave us on this account great pain, we left it for our readers to make their own comments. We kept silence because we have never thought it good to speak, when our words might imply the impropriety of an attempted reproof administered by a Presbyter to a Bishop.

We are happy however to learn that one of our Bishops has done, in a formal and respectful manner, what it was not *our* province to do. We learn this fact from a pamphlet which has been sent to us, entitled "Bishop Chase's answer to Bishop Whittingham's Protest."

The Protest of Bishop Whittingham is not given; the publication only contains the letter which it called forth from Bishop Chase, and a letter from Lord Keynon, and one from an English clergyman commending Bishop Chase's first letter. We may, however, gather the substance of Bishop Whittingham's Protest from the reply of Bishop Chase, which we publish below

The points in the letter of our presiding Bishop, which were peculiarly objectionable to American Churchmen, were those wherein the State is represented as the great defender of the Church—"we bless God that you are protected by a civil power," &c.—and the earnest prayers offered for the continuance of that union between Church and state.

Now, we venture to affirm that there are very few American Churchmen who do not look upon *the present subjugation* (not union) of the Church of England to a State whose government is administered by Romanists and other Dissenters, and by the open enemies of the Church, as a great evil. There is a strong feeling also existing in the Church of England, excited by her sad experience of State rule. And now that Jews are soon to be brought into the British Parliament, wherein we have seen all Church questions rudely dragged and violently discussed, we could not but think that solemn petition of our presiding Bishop especially inopportune. "May the Lord of Hosts, the God of Abraham, Isaac, and Jacob, sustain the union of His servants, Moses and Aaron, so long as they both cling to the ark of safety, Jesus Christ our Lord!"

We know that great prejudice has been excited against our American Church, in this country, because of her supposed relation to a Church which is united to the State. But we also know that American Churchmen have ever been foremost in deprecating any such unholy alliance between the kingdom of Christ, and those of this world. Such is not the defence, nor the protection which the Church of the Living God seeks. A holier and a mightier arm must be her stay! "God is in the midst of her: she shall not be moved." These remarks, which else had not been made, are called forth by the following letter, which we presume will bring out before the Church Bishop Whittingham's Protest.

BISHOP CHASE'S ANSWER TO BISHOP WHITTINGHAM'S PROTEST, IN A LETTER TO THE ARCHBISHOP OF CANTERBURY.

*Jubilee College, Illinois, U.S., April 13, 1851.*

TO HIS GRACE OF CANTERBURY.

*My Dear Archbishop*,—My Right Rev. Brother, Bishop Whittingham, of the diocese of Maryland, tells me in a letter which I received this day, that he has addressed to your Grace and the rest of the English Prelates, his "PROTEST" against the letter which I had the honor of addressing to your Lordship, and to which I received, a few days ago, so kind an answer. This Protest he says is made "respectfully and in dutiful love."

I hope his "precious balms will not break my head," nor in any wise tend to alienate the affections and Christian regards of my brethren of the Church of England as by law established since the glorious Reformation from Popery.

I would not trouble your Grace with any further remarks of mine, leaving to others to judge of the merits of this singular production, were it not for *mistakes in matters of fact*, and for inconsistency of arguments.

First, as to mistakes. While mentioning my name and title, to which I have a right by the Providence of God; I wrote a letter to which I subscribed my name, Philander Chase: but it seems by the Protest that it was taken for granted that I claimed the privilege of expressing the sentiments of *others*, as well as those of my own breast. Your Lordship, I trust, is conscious that I did no such thing.

From the whole tenor of my letter, it is plain that as an *individual Bishop* in the Church of God, however unworthy, I essayed to speak to your Grace and the rest of the prelates in the Church of England, as one Christian speaketh to his friends—and where's the harm? An old man in America, worn down by care and suffering in the cause of a *Common Master*, speaks words of sympathy with his brethren while laboring under great and wicked aggressions in England, and having nothing else to offer, assures them of his devout prayers that the Jehovah—the God of Abraham, Isaac, and Jacob, would save them as he did Israel of old from Pharaoh and his host, and from the Amalekites, who congregated to destroy them. Not a word doth he utter but his own: words of loving kindness. Not a sentiment nor an opinion of others escapes from his mouth. This is the *true* statement, and the same differs essentially in *point of fact* from the assumptions in the Protest against my speaking the sentiments of others.

As to inconsistency. My Brother of Maryland truly observes that I have no right to tell what *others* think. Agreed. And has he the right to say what they *do not think*? There is much inconsistency in this, if he claim such a privilege. For he may be mistaken after all his objections to a union of the English Church with an English and Christian Sovereign: such indeed I trust is Queen Victoria. None other was contemplated by me in my figurative expressions embracing Moses and Aaron. A Sovereign like Moses, fearing God and keeping his commandments, leading the spiritual Israel through many difficulties of life, and defending them from their enemies. Aaron, the minister of the sanctuary, greatly enjoying his brother's protection, and causing all the people of God to walk in all the ordinances and commandments of the Lord, blameless. Any other union of Church and State than this was not the subject of my prayer.

The same, by God's mercy, has resulted, in the time of the Reformation, in giving us the Holy Bible, and since, has protected the ministers of God in publishing its life-giving truths throughout the world.

The positive assertion of my Brother of Maryland that the Bishops, Clergy, and Laity of the U. S. do *not* think as I do, besides its inconsistency with his main argument, may be a mistake after all.

One of the most esteemed of our learned pious brethren of the American Episcopal bench writes to me on this subject as follows:—

"Whatever may be my opinion of the abstract inexpediency of a State church, I should consider him a bold man, and more bold than wise, who should urge an immediate and rude disruption of ties which have existed so long.

"The Church of England needs our prayers as she deserves our earnest thanks. She is, after all, the bulwark of Protestantism. How the fire comes out of her flint on an emergency like this! One needs not admire all Uncle John's heat and bluster; but he is a true man and no sham, and I heartily wish some of our own people had a little more of his radical and unshaken dislike of a system which has cost *the* inventors so dear. Be it semi-Romanism, or Romanism out and out, he eschews it *wholly*."

And now may it please your Grace when I express a devout wish that my poor letter may be taken in good part by your Lordship, and other prelates of the Church of England, and while they overlook its many imperfections they will do the same with the occasion which was the cause of them. Most sincerely do I forgive the wrong view he has taken of my letter, and I devoutly pray the Good God for Christ's sake to avert the evils which must arise from cherishing an uncharitable spirit among the Bishops of his Church. A house divided against itself, our Lord assures us cannot stand. In union is our strength. *Now* it is apparent above all other times of my long and painful life.

While writing this, I received, with grateful emotions, your Grace's letter of March 28th Everything shall be done, (by divine help,) as your Lordship wishes, by

Your Grace's affectionate Brother in Christ,

PHILANDER CHASE.

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*To the Clergy and Laity of the Diocese of New Hampshire.*

DEAR BRETHREN.—I have received from the Most Reverend the Archbishop of Canterbury, President of the Society for Propagating the Gospel in Foreign Parts, his Circular letter to the American Bishops, in which he state, that measures have been taken by that Society and its friends to commemorate with thanksgiving and prayer and appropriate discourses the close of the Society's third Jubilee And that the first Sunday after Trinity, being the 22nd day of June next ensuing, has been fixed on for that purpose. And proposes, in consideration of the intimate connection formerly existing between that venerable institution and many of these States, and of the effect upon the world of such a manifestation of the close connection, which binds the Churches of England and America in one, that the several Dioceses of America join in the solemn service, and take part in commemorating the foundation of the oldest missionary society of the Reformed Church.

Disposed myself most cordially to respond to this proposal and to the holy and paternal sentiments which prompted it, I take an early opportunity to invite the occurence of the clergy and laity of this Diocese,—and to recommend, as I do now recommend, that on the day above designated they devoutly unite with our Christian brethren of the Church of England in commemorating by appropriate religious services and discourses, the founding of a Society whose useful labors are known throughout the world, and to whose early bounty this Diocese is largely indebted. The annual meeting of our Diocesan Convention being nigh at hand, occasion will then be taken to indicate appropriate modifications of the service.

Remember, brethren, how greatly we need the means to support Diocesan Missions, and let the willing have opportunity to present offering for that purpose.

I remain ever, dear brethren,
Your devoted servant for Jesus' sake,
CARLTON CHASE,
*Bishop of New Hampshire.*

*Claremont. April 28, 1851.*

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MISS MARTINEAU'S ATHEISM.—We find the accompanying extract in the *New York Express*, and cite it to show the downward course of "liberal christianity" according to a cant phrase of the day—

MISS MARTINEAU's new book, "Man's Nature and Developement," abounds with atheistic sentiments, most disgraceful to her as a woman, and to the enlightened age in which she lives. The work is the joint production of herself and Henry George Atkinson, F. R. S. The Editor of the Boston Transcript, who has seen the English work, says that the pupil, Miss M., promises to out-do her master, and that in the work—

"Christianity is denounced as an old woman's tale, and a failure, with not so much truth in it as Mahommedanism. Christ is classed with "the American boy, Davis." All theologies, says Mr. Atkinson, "will be found to be the offspring principally of abnormal conditions or disease." "Philosophy finds no God in nature; no personal being or creator, nor sees the want of any; nor has a God revealed himself miraculously; for the idea is in the mind of most savage nations, because under like influences like effects will occur." "The desire of a future existence is merely a pampered habit of mind, founded upon the instinct of preservation. It is a longing; and those who have it are like drinkers or children." Philosophy has always been engaged in unteaching the world; and it has still a mighty task to perform in this respect." "The carpenter's son, like the boy Davis in America, astonishes men with his learning."

"Miss Martineau chimes in with all these sentiments; asking questions occasionally, and always apparently well content with the responses of the oracular Mr. Atkinson. In her enlightenment, she exclaims with undisguised contempt for the vulgar, who are still groping in their superstitions in regard to a Deity and a future state,—"To think what the God of the multitude is—morally as well as physically! To think what the God of the spiritualist!" "How far happier it is to see—how much wiser to admit—that we know nothing whatever about the matter! And, from the moment when we begin to discover the superstition of our childhood to be melting away,—to discover how absurd and shocking it is to be talking every day about our own passing moods and paltry interests to a supposed author and guide of the universe,—how well it would be for us to set our minds free altogether,—to open them wide to evidence of what is true and what is not! Till this is done, there is every danger of confusion in our faculties of reverence, of conscience, of moral perception, and of the pursuit and practice of truth. When it is done, what repose begins to pervade the mind! What clearness of moral purpose naturally ensues!"

"In America," she says, "we see the clergy, and prayerful merchants and professional men, taking the aristocratic and oppressive side on the slavery question,—rushing to conquest, grasping at wealth, and indulging in a conceit and boasting as little compatible with the spirit of the Gospel, as the march of a caravan to Mecca, or the fetish rites of the savage on the Niger or the Ganges." "I look back with a kind of horror, as well as deep pity, on myself, in the days when I thought it my duty to cultivate (against nature) an anxious solicitude about my own 'salvation,'—my own future spiritual welfare. I should now think this as bad as engrossing myself with storing up means of prosperity while my brother had need. How sweet it is to be loose from all such solicitude, and let one's best nature have its free play from hour to hour!"

FAMILY SCHOOL, NEW HARTFORD,
Oneida County, W. N.Y.
MISS MARY PROAL, PRINCIPAL.
REV. P. A. PROAL, D. D., VISITOR.

THE Spring Term of this Institution, for the education of young ladies, will commence on Monday, the 28th day of April.

A few additional pupils may be received, if early application be made to the Principal at New Hartford, or to the Rev. Dr. Proal, Trinity Church Rectory, Utica

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

New Hartford, March 15, 1851. 3m.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm W. Olssen, A.M., will open a Boarding School for Boys, in the town of Scarsdale, Westchester county, N.Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co. 200 Broadway. April 19 tf

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| Scripture Reading Lessons, Part I. | 5 00 |
| Do. do. " II. | 6 00 |
| Do. do. " III. | 5 00 |

NEW LIBRARY BOOKS.

| | | |
|---|---|---|
| My Mother's Jewel | half morocco, | 37 cents, |
| Agnes and Eliza | " | 30 " |
| Sequel to Harry and Archie | " | 20 " |
| William Norton the Emigrant | " | 20 " |
| Little Annie and her Nurse | " | 12 " |
| Harry and Archie, or First and Last Communion | " | 25 " |
| The Dove, an Example of Attachment to Home | " | 16 " |
| Memoir of Cameron Masten | " | 15 " |
| Bear and Forbear | " | 10 " |
| Norah | " | 10 " |
| The Widow's Son | " | 10 " |
| The Dog an Example of Fidelity | " | 18 " |
| Bessie Gray | " | 21 " |
| George Austin | " | 30 " |

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES and ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.: fancy paper, 25.

The DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev W H. Lee. Muslin, 25cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30, 1850 Church Depository, 2 John St

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

CLASSICAL AND COMMERCIAL ACADEMY,
FORT HAMILTON, L. I.
George Tottenham, A.B., Principal.

THE Summer Term of five months, will commence on 1st May, when a select number of young gentlemen will be received The winter term commences November 1st. The situation of the school is healthful and pleasant, and the scholars will receive a sound education fitting them for entrance into College or Mercantile pursuits.

Board, washing, and instruction in the English branches, 85 dollars per term. Apr 26-4t$

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Feb. 15—3m Agent for S. Gengembre & W. Anderson

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

*Officers for 1851.*
PRESIDENT:
JOHN T. ADAMS, 87 Wall st.
VICE-PRESIDENTS:
ISAAC F. COX, 30 South William-street.
ISAAC FRYER, 271 Pearl-street.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Henry Fisher. Elizur Ward.
Edward Haight. Joseph M. Browning.
James Warren. Walter T. Welchman.
Richard Sill. John G. Ambler.
Charles P. Burdett. Charles Tronton.
John Wight. George McLaughlin.
John R. Lewis.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD. Rev. T. H. Taylor, DD
" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell.
" Charles H. Halsey. " Benjamin Evans.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

*No. 3*—*A Swell Organ*, with 8 stops. 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

*No 4.*—*A Swell Organ*, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

*A large Grecian Mahogany-cased Organ*, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

*A large Grecian Organ* in a black walnut case, with 18 stops, two setts of Keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

*Parlor Organs*, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN CO., N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, *Rector*.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposte the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts." or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

H. PILCHER & SON,
ORGAN BUILDERS, Newark, New Jersey,

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

*ACCUMULATED FUND* $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

| | | | |
|---|---|---|---|
| Balance January 1st 1850, | | | $935,994 90 |
| Deduct for losses then unpaid | | | 40,350 06 |
| | | | $895,644 96 |
| Received for premiums to Aug. 1, 1850, | | $281,808 20 | |
| " " interest " " | | 29,581 36 | |
| | | $311,389 56 | |
| Paid losses, expenses, and for purchased policies, | $84,581 75 | | |
| Paid on dividends, 1847 and 1848, and interest do, | 39,834 69 | —124,416 44 | —186,973 12 |
| Nett accumulated fund, | | | $1,082 618 09 |
| ASSETS. | | | |
| Cash on hand, | | $ 6,941 34 | |
| Bonds and mortgages, | | 375,889 45 | |
| Real estate, | | 16,968 11 | |
| Premium notes drawing 6 per ct. interest, secured by policies, | | 664,043 47 | |
| Loans on scrip, | | 6,015 01 | |
| Paid at agencies, and in course of transmission, | | 12,760 70 | —$1,082,618 08 |

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

*Clerical Frock Coats,*
" *Waist " or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

NEW YORK LIFE INSURANCE COMPANY,
Office No. 106 Broadway.
Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

A copy of the Annual Statement, and every information can be obtained at the office, 106 Broadway.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Troy, Jan. 1, 1851.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.

April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

*Three* dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.